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ABSTRACT

This report of the 40th anniversary meeting of the Unesco Institute for Education (UIE) discusses the Institute's program which has consistently reflected a concern with education as a lifelong phenomenon. Current priorities are the promotion of literacy and adult basic education, the extension of educational opportunities to children and young people out of school, and education for international understanding. In 1992, a major emphasis of UIE's research work is again on adult education. This report consists of the texts of four lectures. Included is Maria Montessori's address to the institute from June of 1951. The areas discussed include the tragedy of humanistic education, the purposes of education, the history of the institute, a formal celebration held in 1991, and the role of adult education. The four main lectures are presented in the original language of either French or German as well as in English. The lecture discussing the history of the institute divides the group's activities into three periods. The first from 1952-65 were spread over a range of topics of everyday educational importance. The second period from 1966-89 concentrated more on international outreach. From 1972 UIE adopted lifelong education as the framework on its research activities. The third period begins in 1990 with increased cooperation with UNESCO and new emphasis on research in adult education. The lecture on the purpose of education emphasizes the importance of the role of curiosity, history, individuality, and education for liberation. The lecture on humanistic education suggests that education has always been profoundly linked to the tragic vision of life and death. (DK)

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ED 363 561

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THE 40TH ANNIVERSARY OF THE UNESCO INSTITUTE FOR EDUCATION

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PREFACE

The Unesco Institute for Education (UIE) was founded in 1951 as an international centre for the study of comparative education and for the promotion of educational research along the lines of UNESCO policies. The first research conference was held in September 1952, and in the two years 1991 and 1992 the Institute is therefore celebrating the fortieth anniversary of its foundation and its active life.

At the first meeting of the Board, which established the terms of reference of the Institute, in June 1951, Maria Montessori made one of her last public statements, and among early Members of the Governing Board were Jean Piaget, Friedrich Schneider and Roger Gal. The speech of Professor Montessori is published for the first time in this Report.

The Institute's programme has consistently reflected a concern with education as a lifelong phenomenon: the first two conferences concerned adult education and social responsibility and the development of the personality in early childhood. Current priorities are the promotion of literacy and adult basic education, the extension of educational opportunities to children and young people out of school, and education for international understanding. In 1992, a major emphasis of UIE's research work is once again adult education.

To celebrate the 40th anniversary of its foundation, the Institute invited Bogdan Suchodolski and Paulo Freire to Hamburg to speak on their vision of the way ahead for education. The University of Hamburg kindly offered accommodation for their public lectures, in a session chaired by Prof Dr Wilfried Hartmann. Professor Suchodolski, Polish philosopher of education and sometime Member of the Governing Board of the Institute and participant in Institute conferences since the early 1950s, spoke on "The Tragedy of Humanistic Education". Professor Freire, widely celebrated for his commitment to emancipatory education in Latin America, spoke on the purposes of education. Both these lectures are included in this Report. The present Director of the Institute and a member of the research staff took the opportunity also to record a formal interview with Professor Freire, and certain of his remarks have been incorporated into the lecture transcribed here in an English translation.

The contributions of Professors Freire, Montessori and Suchodolski are complemented by a history of the Institute by the Chairman of the Governing Board from 1980 to 1991, a summary of the proceedings of a formal celebration held in 1991, and an introduction by the present Director. The *Report* ends with a paper on the role of adult education by Professor Johannes Novrup, drawn from the first conference of the Institute held in 1952, and providing an analysis of abiding relevance to the work of the Institute.

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1. INTRODUCTION: THE ACTIVITIES OF UIE

Dr Paul Bélanger
Director, Unesco Institute for Education

The Unesco Institute for Education (UIE) is committed to the promotion of research and international intellectual cooperation. Its focus is on lifelong learning and the democratization of education, as guiding principles for the reform and renewal of education for all children and adults. Research activities concentrate mainly on literacy, which is the absolute priority of UNESCO, and adult education. They take the form of research, dissemination and training concerning the quality and relevance of the content of education, and the development of learning strategies with a view to the democratization of lifelong education.

The Research Programme

At the beginning of the 1990s, UIE has strengthened its research and training programme on post-literacy in developing countries and on adult literacy in industrialized countries, has developed a programme as a follow-up of the World Conference on Education for All, held at Jomtien, Thailand, in 1990. It is planning to give special attention to research in non-formal and adult education during the coming years, as well as in education for international understanding.

UIE's long-standing commitment to the reinforcement of literacy and its annual research and training programme on post-literacy entered a new phase in 1991 with the invitation to the Latin American Region in that year, and to the African Region in 1992, to share their experiences with practitioners and decision-makers of other Regions through orientation seminars. A Specialists-in-Residence programme allows individual practitioners from all Regions to make use of UIE's facilities for four weeks after the orientation seminar. This project is financed by extra-budgetary funds from the Federal Republic of Germany.

The Institute has also developed a research and action-oriented project on monitoring and evaluation of literacy and non-formal education, in collaboration with UNICEF. It is based on the experiences of six countries in Asia, Africa and Latin America. The Institute is now collaborating closely with UNICEF in order to operationalize this programme and to be able to start these demonstration projects in the countries involved during 1992. Linked to this research, a training and dissemination programme for field practitioners and national decision-makers has

been developed in cooperation with the German Foundation for International Development (DSE). A first seminar for about 30 decision-makers is scheduled for 1992.

After having held an international seminar on non-formal education in 1990, the Institute is now directly involved in the development of learning-teaching strategies in non-formal primary education for out-of-school learners. Three demonstration projects are now being implemented in Burkina Faso, Colombia and Thailand, in cooperation with Danish and Norwegian agencies.

Adult Literacy in Industrialized Countries is also an important area of research and dissemination activities for UIE. UIE has published or co-published research reports on literacy in the European Region and the role of voluntary associations in adult literacy. Following an Eastern and Western European seminar held in November 1990 in collaboration with the European Commission and OECD-CERI, national policy-oriented research on general adult literacy levels are being undertaken in six Eastern and Central European countries. An international seminar on "The Future of Literacy and the Literacy of the Future" was held in December 1991 to assess progress since 1986 in the area of adult literacy in all industrial areas, in the North as well as in the South.

The Institute has also strengthened the International Literacy Network based in Hamburg. By June 1991, approximately 1000 providers of literacy, decision-making bodies, research institutions, and individual researchers and practitioners, had become members of the Network. The computerized Network on Literacy is now being extended from industrialized countries to countries throughout the world.

In September 1991, the Institute announced a competition for the Best Research in Adult Literacy. The Award and the processing of submissions are sponsored by the Government of Canada.

Representatives of UN Agencies have recently participated in meetings at UIE on Women's Challenge to Adult Basic Education. The Institute intends also to create a new research post to develop a programme of research and dissemination on the issue of accessibility and improvement of quality of basic and continuing education for girls and women.

A new project is also being developed on Basic Education in Prisons, in collaboration with the Criminal Justice Branch of the UN, the International Council for Adult Education, the Correctional Education Association and other partners, to explore strategies of effective basic education in that specialized setting.

One of the major fields of international research at UIE during the next five years will be adult education in the context of lifelong education. The long-term objectives are to monitor the evolution of adult learning systems, to deepen our understanding of the relationship between initial and adult education, to explore ways to make adult learning opportunities more accessible to all social groups, and to contribute to the improvement and renewal of adult education programmes. We are collaborating with the UNESCO on the collection of institutional data on basic adult education. We have also developed three research projects with European and

Australian universities: a study of participation patterns in adult education, an analysis of national policies bearing upon the development of adult education and a survey of relevant innovations in that domain.

Within the European Region, and in close concert with UNESCO's programme of cooperation in research and development of education in Europe, and in collaboration with the Council of Europe, UIE jointly organizes the biennial European Conferences of Directors of National Institutes of Educational Research.

Publications and Documentation

From 1992, the *International Review of Education*, the trilingual journal of international and comparative education edited by UIE since 1955, offers six issues each year.

UIE publishes several series of its own research reports, and co-publications are being developed with other institutions and publishers in various Member States. While almost all volumes are printed in English and French, increasing efforts are being made to expand the range available in Spanish, Arabic and, where appropriate, other languages. The majority of UIE publications are distributed through the UNESCO Press.

Greater immediacy has been achieved through the creation of a new collection of informal reports - *UIE Reports* - of which this document is an example. These are distributed free of charge.

The Documentation Centre of UIE holds a unique collection of books and documents on education, together with teaching aids and materials.

Bibliographic information is supplied in response to specific requests, many of which arise in connection with UIE's Literacy Exchange Network.

Support from Member States and International Organizations

The implementation of UIE's programme would not be possible without the financial support which the Institute receives from the Government of Germany, the host country, which from the outset provided the major share of the funds and the premises, from other Member States such as Belgium, Canada, Denmark, Norway, and from international foundations. We need also to express our thanks to UNICEF for the confidence they are placing in UIE, and to the National UNESCO Commissions for their close collaboration in the organization of many seminars and training programmes.

2. MESSAGE FROM THE DIRECTOR GENERAL OF UNESCO ON THE OCCASION OF THE 40TH ANNIVERSARY OF THE UNESCO INSTITUTE FOR EDUCATION (UIE), HAMBURG

The following Message was delivered on behalf of Dr Federico Mayor García, Director General of UNESCO, by Dr Victor Ordonez, Director of the Basic Education Division.

The Unesco Institute for Education in Hamburg - the Hamburg Institute as many educators call it - is today looking back over 40 years of international work in support of educational progress and development. More than 250 publications and reports are the impressive result of this effort, some of which are well-known and often quoted in educational literature.

However, the printed documentation shows only the tip of the iceberg: During the last four decades several thousands of educators, researchers, decision makers, and practitioners have participated in, contributed to and benefited from the Institute's programme. In the framework of seminars and research projects they have shared information, launched new concepts and initiatives, presented their work and returned home with new ideas and experience. In fact, the support and encouragement given to so many educators all over the world is perhaps the most significant contribution the Institute has made to educational innovation and development. Many well-known educators have participated in this process. The presence of Paolo Freire and Bodan Suchodolski in today's ceremony is only one example among others.

For the last two decades the Institute has been an internationally known centre for research and reflection on the problems of lifelong and non-formal education, concepts which are given growing recognition in educational reform programmes. In application of these concepts the Institute has focused its research recently on literacy, post-literacy and adult education, both in developing and developed countries. These topics have been brought back to the forefront of the international debate by International Literacy Year (1990) and in particular by the World Conference on Education for All, held in March 1991 in Jomtien, Thailand. The professional experience and the services of the Institute are urgently needed to transform the worldwide movement generated by these events into concrete action programmes.

The good work of the Institute would not have been possible in the past without the continuous and generous support from many sources, in particular from the Government of the Federal Republic of Germany, which provides most of the Institute's budget, and from the Senate of the Free and Hanseatic City of Hamburg,

which offers the building and facilitates the stay of so many foreign specialists in Hamburg. I should also like to express my gratitude to the Directors, to the staff of the Institute, to the Members of the Governing Board, who have planned and implemented the programme of the Institute, and to all who have supported the Institute's action in one way or another.

Together with my sincere thanks and appreciation for the work accomplished in the past I should like to appeal to all those concerned to continue and, if possible, to reinforce the support for the Institute and help to establish new partnerships. The tasks awaiting the Institute during the forthcoming years are tremendous and additional efforts are required in order to sustain the movement generated by the World Conference on Education for All. I am confident that the Hamburg Institute will continue to be an appreciated partner of the educational community due to the quality of its work and the support given to the professionals working in the field.

Paris, 21 June 1991

3.1 ZUM 40-JÄHRIGEN JUBILÄUM DES UNESCO-INSTITUTS FÜR PÄDAGOGIK

Dr Hubert Braun
Hochschulamt der Freien und Hansestadt Hamburg
Vorsitzender des Kuratoriums des UIP, 1980-1991

Ich habe gelesen, man soll bei einem Geburtstag nicht über den Lebenslauf des Geburtstagskindes sprechen, denn das Geburtstagskind kenne den Lebenslauf und die Übrigen seien nur gelangweilt.

Bei diesem Geburtstagskind dürfte dies jedoch nicht der Fall sein. Das Studium der Akten ergibt eine Menge von erstaunlichen Erkenntnissen, vor allem auch die Frage: Ist das Institut 1951 gegründet worden? Sie alle wissen, daß die UNESCO, die Organisation der Vereinten Nationen für Erziehung, Wissenschaft und Kultur, nach ihrer Verfassung folgende Ziele und Aufgaben hat:
"Ziel der Organisation ist es, durch Förderung der Zusammenarbeit zwischen den Völkern auf den Gebieten der Erziehung, Wissenschaft und Kultur zur Wahrung des Friedens und der Sicherheit beizutragen, um in der ganzen Welt die Achtung vor Recht und Gerechtigkeit, vor den Menschenrechten und Grundfreiheiten zu stärken, die den Völkern der Welt ohne Unterschied der Rasse, des Geschlechts, der Sprache oder Religion durch die Charta der Vereinten Nationen bestätigt worden sind". (Artikel 1)

Um dieses Ziel zu erreichen, wird die Organisation, u.a. durch Mitwirkung an Massen-Nachrichtenmitteln, die gegenseitige Kenntnis und das gegenseitige Verständnis der Völker fördern sowie der Volksbildung in der Verbreitung der Kultur neuen Auftrieb geben, und zwar durch Mitarbeit im Aufbau des Erziehungswesens derjenigen Mitgliedsstaaten, die dies wünschen und durch Einleitung einer Zusammenarbeit zwischen den Völkern, um das Ideal gleicher Bildungs- möglichkeiten für alle, ohne Ansehen der Rasse, des Geschlechts oder wirtschaftlicher und sozialer Unterschiede zu fördern.

Gründung des Instituts

In diesem Rahmen strebte die UNESCO 1950 drei internationale Institute in der Bundesrepublik an (für Sozialwissenschaften, für Jugendarbeit und für Pädagogik).

Im August 1950 wurden erste Empfehlungen durch einen Sachverständigen-ausschuß ausgesprochen und der Generaldirektor ermächtigt, die Projekte unverzüglich in die Wege zu leiten. Im Februar 1951 wird festgestellt, daß für die

drei Institute von Frankreich, vom Iran, vom Libanon, von den Philippinen, der Schweiz und den Vereinigten Staaten von Amerika für die ersten zwei Jahre US$441.597.00 bei der UNESCO eingegangen sind. In der Bundesrepublik bewarben sich Mainz, Göttingen, Hamburg, München, Frankfurt und Tübingen um den Sitz eines dieser drei Institute. Für das Teilprojekt "Internationale Zentralstelle für Pädagogik" wird zunächst Hamburg ausgewählt. Da in Hamburg von der Bürgerschaft kein sofortiger Beschluß gefaßt wird, bestimmt der Generaldirektor der UNESCO auf ein Angebot Freiburgs hin diese Stadt zum Sitz des Instituts. Inzwischen war von dem bereits gebildeten Kuratorium der Hamburger Professor für Vergleichende Erziehungswissenschaft, Merck, zum ersten Direktor gewählt worden und das vom Generaldirektor ernannte Kuratorium hatte - und jetzt sind wir beim Gründungstag des Instituts - zum 19. Juni 1951 eine Satzung ausgearbeitet.

In diesem Gründungskuratorium waren u.a auch Frau Maria Montessori und Herr Jean Piaget Mitglieder.

Inzwischen war nun auch Hamburg wieder nach außen hin aktiv geworden.

Die Entscheidung, das Institut nach Freiburg zu geben, wurde revidiert und Hamburg erhielt den Zuschlag. In der Mitteilung des Senats an die Bürgerschaft vom 21. März 1952 heißt es:

> "Zum Sitz des Unesco-Instituts für Pädagogik hat der Generaldirektor der UNESCO nach längeren Verhandlungen auf Vorschlag des Deutschen Ausschusses für UNESCO-Arbeit und auf die Hamburger Bewerbung nunmehr endgültig Hamburg bestimmt. Das Institut, das die Rechtsform einer rechtsfähigen Stiftung mit einer von der UNESCO festgelegten Satzung hat, ist inzwischen als rechtsfähige Stiftung von Hamburg anerkannt und eingetragen worden.
>
> Der Zweck der Stiftung ist:
>
> a) Eine Zentralstelle in Deutschland zu errichten für Verbindungen zwischen den Erziehern Deutschlands und Erziehern von verschiedenen Ländern und sie so in den Stand zu setzen, ohne Vorurteile aufgrund von nationalen, rassischen oder kulturellen Unterschieden ihre Kenntnisse und ihre Erfahrungen auf den verschiedenen Gebieten der Erziehung zu vergleichen und auszutauschen.
> b) Untersuchungen durchzuführen über die Endziele und die Grundlagen der Erziehung, sowie über die erzieherischen Methoden, die am besten geeignet sind, diese Ziele in die Praxis umzusetzen und mit besonderem Nachdruck auf moderne Forschungsmethoden, die von der Psychologie, der vergleichenden Erziehungswissenschaft sowie Sozialwissenschaft usw. zur Verfügung gestellt werden.
> c) An der von der UNESCO unternommenen Arbeit teilzunehmen und dadurch die volle Unterstützung der Erzieher zu gewinnen für UNESCOs Bemühungen um die Aufrechterhaltung des Friedens und für die Durchführung des Erziehungsprogramms für internationale Verständigung".

Der Drucksache ist weiter zu entnehmen, daß die Finanzierung durch die UNESCO und zu einem kleinen Teil von der Bundesregierung erfolgt. Es heißt dann ferner:

> "Hamburg schien von vornherein wegen seiner besonders guten Voraussetzungen für die internationale pädagogische Zusammenarbeit als besonders geeignet. Hinzukommt, daß ein derartiges internationales Institut in Hamburg auch für die Hamburger Universität und die hiesige pädagogische Arbeit wertvoll und befruchtend sein wird. Hamburg hat sich daher in den Vorverhandlungen als Sitz für das Institut angeboten und eine angemessene würdige Unterbringung, die Tragung der Einrichtungskosten und die Beteiligung an den Wirtschaftsunkosten in Aussicht gestellt."

Für die Unterbringung in Universitätsnähe wurde das von der Besatzungsmacht freigegebene Haus Feldbrunnenstraße 70 für 141.500,00 DM erworben und für zusätzlich 110.000,00 DM hergerichtet.

Man könnte also auch der Auffassung sein, daß der offizielle Geburtstag der 23. Februar 1952 ist, der Zeitpunkt, an dem einerseits die Eintragung der Stiftung und andererseits die offizielle Mitteilung erfolgte, daß das Unesco-Institut für Pädagogik nach Hamburg verlegt wird.

Der moderne Mensch orientiert sich aber mehr an Fakten als an der Rechtslage und vor diesem Hintergrund ist sicherlich der 19. Juni 1951 das richtige Datum.

Am 17. Juli trat die Bundesrepublik der UNESCO bei. Das Institut ist also die Schwalbe, die den Sommer macht.

Mit Datum vom 1. April 1953 und Vertrag vom 17.10.1953 wurde das Institut für Pädagogik in das Gebäude Feldbrunnenstraße 70 eingewiesen "auf unbestimmte Zeit".

Gemäß § 2 des Vertrages hat das Institut ein Entgelt nicht zu zahlen, dabei ist es bis heute geblieben und dies ist ein wesentlicher und entscheidender Beitrag Hamburgs für das Institut, für seine erfolgreiche Arbeit und für das Ansehen, das das Institut international genießt.

1952 - 1965: Die frühen Jahre des Instituts

Die Jahre nach 1951 und insbesondere nach 1953, in denen die Arbeit mit einem sehr begrenzten Mitarbeiterstab aufgenommen wurde, waren zunächst Jahre, in denen praktikable, notwendige und leistbare Forschungsansätze gesucht wurden, die der getroffenen Aufgabenstellung entsprachen.

Die Themen der ersten Jahre der Arbeit des Instituts spannen sich von Fragen der Erwachsenenbildung über Kleinkindererziehung bis zu Fragen der Lehrerbildung und der vergleichenden Erziehungswissenschaften. Es ist manchmal schwer, den

Leitfaden durch diese sehr unterschiedlichen Themen zu finden, aber die genannten Stichworte finden sich immer wieder in der einen oder anderen Form, allerdings in einer sehr breiten Streuung. So ist z.B. eine Seminarfolge, die 1956 bis 1958 stattfand, mit dem Thema: "Comparative study of the evaluation of the forms and needs of leisure" zu nennen, wo die Freizeitgesellschaft frühzeitig als Aufgabe erkannt wurde. Einem Meeting übrigens, das zusammen mit dem Unesco Institute for Social Science und dem Unesco Institute for Youth stattfand, also den anderen beiden deutschen Unesco-Instituten, die es in der Zwischenzeit nicht mehr gibt. In dieser Zeit setzte sich das Institut auch ständig mit dem Problem auseinander, daß es nicht eine Richtung sein sollte und wollte, die der "re-education" der Deutschen diene, sondern eine eigenständige Aufgabe im Rahmen der UNESCO international und weltweit wahrnehmen wolle. Aus der Satzung wird die Stelle, wo es heißt, das Institut solle "für Verbindungen zwischen Erziehern Deutschlands und den Erziehern von verschiedenen Ländern wirken" dahingehend geändert, daß es nur noch heißt "für Verbindungen zwischen verschiedenen Ländern". Aber auch das Thema des Verhältnisses der Abhängigkeit und der Unabhängigkeit von der UNESCO findet sich immer wieder als Problempunkt.

Das 1965 bevorstehende Auslaufen der Gründungsfinanzierung des Unesco-Instituts durch die UNESCO macht Entscheidungen nötig. Die Bundesregierung ist am weiteren Bestand des Instituts interessiert. Die Kultusminister der Länder wünschen, daß das einzige Institut in Deutschland, das Ost-West-Kontakte pflegen kann, erhalten bleibt. Die Generalkonferenz der UNESCO beschließt eine Vorgabe für die weitere Arbeit des Instituts für die Dekade nach dem 31. Dezember 1965. Dieser Beschluß leitet die völlige Internationalisierung ein: Im Governing Board sollen Vertreter aller Regionen der Welt Mitglieder sein, jedes von einer anderen Nationalität, ausgewählt von dem Generaldirektor von der UNESCO.

1966 - 1989: Internationale Aufgaben

Ab 1966 übernimmt die Bundesrepublik die Institutskosten zu 90%, es ist an einen festen Beitrag in Höhe von 540.000,00 DM gedacht. Die UNESCO entsendet und bezahlt den Direktor, der ein Mitglied der UNESCO-Verwaltung ist und Hamburg stellt nach wie vor die Baulichkeiten kostenlos zur Verfügung. Die restlichen 10% sollen über internationale Spenden aufgebracht werden.

In seiner Vorlage an den Haushaltsausschuß des Bundestags hat der Bundesminister der Finanzen aber schon seine Sorge zum Ausdruck gebracht, daß möglicherweise hier steigende Kosten zu erwarten seien und es heißt deswegen: "Ich bitte um zustimmende Kenntnisnahme mit der Maßgabe, daß dieser Beitrag von 540.000,00 DM in Zukunft nicht erhöht wird." Die Sorge war berechtigt, nach Interventionen von mir und dem damaligen Direktor, Dr. Dave, wurde 1980 der

Zuschuß, der damals schon 830.000,00 DM erreicht hatte, um 100.000,00 aufgestockt und heute ist dankenswerterweise der Zuschuß der Bundesrepublik bei 1,313 Mio. angelangt. Dazu kommen noch Sondermittel im Umfang von 400.000,00 - 600.000,00 DM jährlich. Und damit sind wir bei der Gegenwart, die im Jahre 1966 mit einer neuen Satzung begann.

Diese Satzung von 1965 hat drei Besonderheiten:

1. Das Unesco-Institut in Hamburg wird jetzt ausschließlich errichtet durch den Generaldirektor der UNESCO,
2. UNESCO verpflichtet sich, das Stiftungskapital in Höhe von 1.000,00 DM einzubezahlen und
3. - und das ist der entscheidende Punkt - ist der Zweck der Stiftung wie folgt definiert: "Einrichtung und Verwaltung eines Instituts für Pädagogik mit dem Ziel,
   a) auf dem Gebiet der vergleichenden Pädagogik ein Studienprogramm von umfassender internationaler Tragweite, entsprechend den Weisungen der Generalkonferenz der UNESCO aufzustellen und durchzuführen.
   b) Zur Durchführung des UNESCO-Programms hinsichtlich des Erfahrungsaustausches auf dem Gebiet des Erziehungswesens und der Förderung der Bildungsarbeit für die internationale Verständigung beizutragen.
   c) Gegebenenfalls dem UNESCO-Sekretariat bei der Untersuchung gewisser Grundprobleme der Erziehung in Zusammenhang mit den Hilfsprogrammen für Entwicklungsländer beizustehen.
   d) Gegebenenfalls mit den Pädagogen des Gastlandes Fühlung zu nehmen, um ihre Beteiligung bei der Erfüllung der internationalen Aufgaben, die dem Institut übertragen sind, zu erhalten.

Dabei ist es dann auch bis heute geblieben und mit dieser neuen Satzung wurde das Unesco-Institut für Pädagogik nun wirklich in vollem Umfang ein auschließlich internationales Institut. Auch die Bundesrepublik, die früher mit drei bzw. zwei Mitgliedern im Governing Board vertreten war, entsendet jetzt nur noch ein Mitglied. Das Governing Board, das bis dahin stark europäisch ausgerichtet war, bekommt nun Vertreter aus allen Ländern der Erde.

Das Institut ist einmal international, was die Zusammensetzung seines Governing Board betrifft. Das derzeitige Governing Board setzt sich z.B. aus Vertretern der UdSSR, von Kenia, von Indien, von Kanada, Venezuela, Niger, Italien, Japan und Algerien zusammen. Dabei handelt es sich sowohl um Professoren der Erziehungswissenschaften wie auch um Mitglieder der Erziehungsverwaltung bis hin in Einzelfällen zu Ministern. In den letzten 25 Jahren waren Vertreter von 35 verschiedenen Nationen Mitglieder des Governing Board.

Aber auch die Direktoren des Instituts deckten eine internationale Breite ab:

Walther Merck	Deutschland
A. St. Langeland	Norwegen
Hans Wenke	Deutschland
Saul B. Robinsohn	Israel
Gustav Ögren	Schweden
Albert Legrand	Frankreich
Tetsuya Kobayashi	Japan
M. Dino Carelli	Argentinien
Ravindra Dave	Indien
Paul Bélanger	Kanada

Es ist vor allem Herrn Dr. Dave zu verdanken, der ab 1970 im Rahmen der inzwischen anerkannten Aufgabenstellung des Instituts "Lifelong learning" die Bedürfnisse der Entwicklungsländer im Bereich der nichtformellen Bildung und insbesondere im Bereich der Alphabetisierung und Nachalphabetisierung zum Ziel der Arbeit des Instituts machte. Hierbei machte er aus der Not eine Tugend. Den kleinen Forschungsstab von drei bis vier Personen ergänzte er durch ein weltweites Netz von Mit- und Zuarbeitern. Durch regionale Orientierungsseminare über Nachalphabetisierung in Hamburg, Caracas, Delhi und Nairobi zwischen 1981 und 1986 wurde es 250 Spezialisten in Schlüsselpositionen in 89 Ländern und 13 Organisationen ermöglicht, in einem intensiven Erfahrungsaustausch die Einsetzung von Programmen und einen Rückblick auf die jüngsten Entwicklungen zu gewinnen. Mit Hilfe von den seit 1987 in Hamburg jährlich durchgeführten internationalen Seminaren unter Beteiligung von jährlich rd. 200 nationalen Spezialisten und Entscheidungsträgern aus ungefähr 40 Ländern gelang es, sich die Erfahrungen und Kenntnisse dieser nutzbar zu machen. In Zusammenarbeit mit diesen Praktikern wurden Handbücher vorbereitet über Lernstrategien. Die Spezialisten aus diesen 40 Ländern brachten gleichzeitig ihre Arbeiten und Fallstudien in die Forschungsarbeit des Instituts mit ein. Diese Arbeiten wurden 1986 ergänzt durch Forschungen im Bereich des funktionalen Analphabetismus, beginnend mit einer europäischen Tagung von Spezialisten mit dem Thema "Verhinderung von funktionalem Analphabetismus und Integration der Jugendlichen in die Arbeitswelt".

Die Fähigkeit auf der einen Seite, die anstehenden Probleme und Fragestellungen wissenschaftlich aufzuarbeiten und die Bereitschaft und Fähigkeit auf der anderen Seite, die Erkenntnisse in Zusammenarbeit und Diskussionen mit Praktikern ständig zu überprüfen und zu vermitteln, haben dazu geführt, daß das Institut in der Zwischenzeit weltweit tätig ist. Vor allem auch die Entwicklungsländer nehmen seine Dienste in Anspruch.

Als ich 1989 in Japan war und ich von einem Professor an der Universität von Hiroshima gefragt wurde, woher ich käme, sagte er mir: "Ach, Hamburg, das kenne

ich gut, dort ist das Unesco-Institut für Pädagogik." Als ich leicht pikiert ihm darauf antwortete, Hamburg sei vor allem durch seinen Hafen bekannt, erklärte er mir, das möge ja sein, aber für ihn sei von entscheidender Bedeutung, das was Hamburg in dem Bereich von literacy and illiteracy, also Alphabetismus und Analphabetismus leiste.

1990 - 1991 und danach: Ein Blick in die Zukunft

Bedingt durch diese Arbeit und die Anstöße, die von dem Institut ausgegangen sind, ist es auch voll in die Arbeit der UNESCO hineingewachsen, einem Anliegen, das - bei aller Unterstreichung der Selbständigkeit des Instituts - immer auch im Vordergrund der Arbeit des Governing Board stand. Es ist deswegen von großer Bedeutung, daß auf der nächsten Generalkonferenz im Herbst dieses Jahres das Institut in besonderer Weise in den Arbeitsplan von UNESCO einbezogen wird und auch entsprechend herausgestellt werden wird. Danach soll, wie auch in der Vergangenheit schon dem Grundsatz nach beschlossen, das Institut mit zusätzlichem Forschungspersonal unterstützt werden und es werden in der Vorlage an die Generalkonferenz vor allem folgende Punkte hervorgehoben:

1. Die Forschung wird konzentriert werden auf das Konzept "Lifelong Education" als ein leitender Grundsatz und die Basis für die Erneuerungsreform "of Educational Structures, Content and Processes". Weiterhin wird Priorität den Problemen des Analphabetismus und der Nachalphabetisierung in den Entwicklungsländern, aber auch allen anderen gegeben werden.
2. Auf Forschung basierende Seminare werden weiterhin für Spezialisten und Entscheidungsträger auf dem Gebiet der Nachalphabetisierung und des lebenslangen Lernens vor allem für Entwicklungsländer durchgeführt werden.
3. Mit Hilfe der Fortsetzung der vom Institut herausgegebenen Veröffentlichungsserien auf dem dem Gebiet der Alphabetisierung und des lebenslangen Lernens, sowie der alle zwei Monate erscheinenden *International Review of Education* sollen diese Arbeiten weltweit unterstützt werden.
4. UNESCO wird die Arbeiten des Instituts zusätzlich durch Bereitstellung eines Programmspezialisten unterstützen. Der Vorsitzende des Governing Board wird erstmals in diesem Jahr, wie dies bei den anderen beiden Instituten der UNESCO der Fall ist, der Generalkonferenz über die Arbeit berichten.

Dankesworte

Damit bin ich fast beim Schluß angelangt. Es geht jetzt nur noch darum, Dank zu sagen all denen, die für diesen fabelhaften Erfolg, für diese exzellente Arbeit des Instituts verantwortlich sind. Das ist der Stab des Instituts, ob er nun

wissenschaftlich oder nichtwissenschaftlich tätig ist. Das sind alle diejenigen, die Direktoren des Instituts waren, insbesondere aber die in den letzten Jahren gearbeitet haben, Herr Dr. Dave und nunmehr Herr Dr. Bélanger, und es sind auch die Mitglieder des Governing Board, die immer wieder sich in dem Spannungsfeld unterschiedlichster Interessen wiederfinden, begegnen und Lösungen finden. Ich darf aus einer persönlichen Notiz des Jahres 1981 vorlesen: "Es besteht Einigkeit, daß es eine wichtige Aufgabe des Instituts ist, Seminare über Probleme des 'lifelong learning' durchzuführen, insbesondere für die Belange der Entwicklungsländer. Auf der anderen Seite besteht insbesondere, vertreten von Mr. Suchodolski, großes Interesse an der Klärung grundsätzlicher pädagogischer Probleme, etwa von Fragen wie: Erziehung zu was? Probleme der Erziehung, also letztlich um eine grundlegende Begründung und Wegweisung für die Wahrnehmung der Erziehungsaufgabe heute." Es gibt fast keine Sitzung des Governing Board, wo nicht diese Fragestellungen immer von neuem diskutiert und beleuchtet werden, um dann ihre Umsetzung durch die Arbeit des Instituts zu finden.

Dank darüber hinaus ist aber zunächst dem Auswärtigen Amt der Bundesrepublik zu sagen, das immer die besondere Aufgabenstellung des Instituts unterstützt hat, durch eine ständige Erhöhung des Budgets in den letzten Jahren und durch die Bereitstellung von Sondermitteln gerade für die Aufgabe der Bekämpfung des Analphabetismus. Diese Arbeiten wurden vor allem auch durch die Deutsche Unesco-Kommission unterstützt, der ich auch hier ausdrücklich meinen Dank für ihre begleitende Mitarbeit sagen möchte. Mein Dank geht auch an UNESCO Headquarters, Paris, das die ausgestreckte Hand des Governing Board und des Direktors (vielleicht nach einem kurzen Zögern) - es gab da einmal eine feasibility study, die eine etwas andere Tender.z hatte - ergriffen hat und nun Hand in Hand mit dem Institut sich in der Lage sieht, in einer sehr konsequenten und erfolgreichen Weise die Probleme, die sich in den Vereinten Nationen im Bereich der Erziehung stellen, in Zusammenarbeit mit den Mitgliedstaaten anzugehen und zu lösen. Ich bin überzeugt, daß das Institut in seinem nächsten Jahrzehnt erfolgreich zusammen mit allen Mitgliedstaaten der UNESCO den Kampf gegen den Analphabetismus gewinnen wird und erfolgreiche Strategien im Bereich der Nachalphabetisierung wird realisieren können.

Es bleibt der Dank an Hamburg, das vor 40 Jahren - genau genommen vor 39 Jahren - klug erkannte, daß hier ein Edelstein vorhanden war, den es nur galt, im Ballinhaus richtig zu fassen. Vorausblickend wurde bereits damals erkannt, daß dieser Edelstein Hamburg hilft, ein Tor zur Welt zu sein und daß dieser Beitrag auch dazu geführt hat, daß Hamburg weltweit als ein Zentrum für Pädagogik bekannt geworden ist.

Wenn ich jetzt dem Institut noch Wünsche auf den Weg geben darf, so wären es diese: Verstärkung der Zusammenarbeit mit der Universität (s. Artikel 2d der Satzung), kluge Handhabung der verfassungsmäßig gewährten Unabhängigkeit, unter freier Entfaltung seiner Eigenverantwortlichkeit den Weg Seite an Seite mit UNESCO weiterzugehen und durch offene fachliche Diskussionen im Governing

Board frühzeitig neue Entwicklungen, neue Bedürfnisse zu erkennen und hierbei die besonderen Probleme der Entwicklungsländer und enge Zusammenarbeitsmöglichkeiten mit diesen nicht aus dem Auge zu verlieren.

Ich möchte schließen in Anlehnung an einen in der Hafenstadt Hamburg nicht ganz unüblichen Ausdruck: "UIP Ahoi!" - Gute Fahrt durchs nächste Jahrzehnt.

3.2 A BRIEF HISTORY OF THE UNESCO INSTITUTE FOR EDUCATION

Summary of the address by

Dr Hubert Braun
City of Hamburg Higher Education Department
Chairman of the Governing Board of UIE, 1980-1991

The Origins of the Institute

UNESCO was itself founded in 1946, five years before UIE. According to Article 1 of its constitution, which derives from the charter of the United Nations, UNESCO has the following purpose:

> To contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction as to race, sex, language or religion.

In 1950, bearing in mind this task, UNESCO sought to found three international institutes in the Federal Republic of Germany. These were to conduct research in social sciences, youth and education. In February 1951, several UNESCO Member States (France, Iran, Lebanon, Philippines, Switzerland and the USA) contributed a total sum of US$ 441,597 to the establishment of these institutes.

Several cities from different Federal Länder applied to become host to one or other of the institutes, and Hamburg was eventually chosen as the site for the project initially termed an "international headquarters for education".

A first Governing Board, among whose Members were Maria Montessori and Jean Piaget, was established, and this body appointed Prof. Walther Merck, a professor of comparative education from Hamburg, to be the first director of the Institute. On 19th June 1951, the foundation day of the Institute, the Governing Board adopted the statutes. Only a month later, on 17th July, did the Federal Republic of Germany join UNESCO.

It could be argued that the official birthday of the Institute was not until 23rd February 1952, the date when the foundation was registered, and the city parliament was formally notified that the Institute was to be placed in Hamburg. However, these formal acts only recognized what was already a fact.

The purposes of the foundation were:

a) To establish a clearinghouse for cooperation between educators in Germany and in other countries, in order to allow an exchange and a comparison of knowledge and experiences in different fields of education without distinction as to race, culture and nationality;

b) To carry out studies on the principles and aims of education, and the most suitable educational methods (including research in the fields of psychology, comparative education and social sciences);

c) To participate in the work of UNESCO with a view to obtaining the full support of educators in joining the efforts of UNESCO to maintain peace in the world and to carry out educational programmes for international understanding.

In the beginning the Institute was financed by UNESCO and to a much lesser extent by the FRG. The City of Hamburg promised appropriate premises, payment of the costs of furnishings as well as a contribution to the budget. The City expected a positive impact on Hamburg University and its educational services from the new Institute.

In April 1953, premises at No. 70 Feldbrunnenstrasse were assigned to the Institute, and in 1979 it moved to the present building, No. 58 in the same street, in order to allow for expansion of the library and documentation centre. The building is known in the City as the "Ballin House", and a plaque outside the entrance commemorates the sometime owner of the house, Albert Ballin, who was Managing Director of the Hamburg-America Shipping Line until 1919.

1952 - 1965: The Early Years of the Institute

Although there was a very limited staff, the field of work became very extensive. There was no particular leitmotif or emphasis, so that a range of topics of everyday educational importance were taken up. Adult education, civic education, the training of primary school teachers, failure in school, and subject-specific concerns were treated, together with, for example, a series of comparative seminars on leisure-time activities.

UIE came to feel that it was too much involved in re-education for the Germans, which could not remain a priority task for such an institute, as it had always been intended that it should become active in the field of international educational research. In 1957, that part of the statutes of UIE concerning the relationship

between the educators of Germany and other countries was deleted, and a new formulation was devised, stressing the promotion of relations between different countries.

1966 - 1989: International Outreach

The relationship between UIE and UNESCO Headquarters in Paris was discussed frequently. In 1965 the original UNESCO funding arrangements expired. A further grant was voted, but from 1966 the Government of the FRG took over 90% of the regular running costs of the Institute. (In the meantime both of the other UNESCO institutes in Germany had been closed.) Initially the Federal German contribution was a fixed amount of DM 540,000, and in 1980 the amount increased to DM 830,000. Today it stands at DM 1.3 million, with additional funds for special projects from the German Foreign Office of DM 400,000 - 600,000 annually.

A further significant change was made at the General Conference of UNESCO held in 1965, when it was decided that the Governing Board of UIE should include representatives of all regions of the world. The statutes of the Institute were revised in 1965, so that the purposes of the Institute were now defined as follows:

a) To prepare and carry out a study programme in the field of comparative education, of broad international scope, along the lines laid down by the General Conference of UNESCO;

b) To further UNESCO's programme for the exchange of educational experience and the promotion of education for international understanding;

c) As appropriate, to assist the UNESCO Secretariat in studying certain basic educational problems which emerge from programmes of assistance to developing countries;

d. As appropriate, to ensure contact with educators in the host country, with a view to obtaining their participation in the international activities for which the Institute is responsible.

With these statutes, UIE became an international institute. This has been expressed in the range of countries from which have come the directors and staff members, as well as in the composition of the Governing Board. All of those who have brought their expertise to the Institute have recognized that the conditions and knowledge in their country are not sufficient in themselves, and this willingness and ability to compare and learn has formed the basis for open interchange.

From 1972 UIE adopted lifelong education as the framework for its research activities, with initial emphasis on the school curriculum.

It is thanks to the previous Director of the Institute, Dr R.H. Dave, that the needs of developing countries in the field of non-formal education and literacy became the main thrust of UIE's concern with lifelong education. Besides research on the content of education, on evaluation and on non-formal provision for children, post-literacy became a major theme. Between 1981 and 1986 regional orientation seminars on post-literacy were organised in Hamburg, Caracas, New Delhi and Nairobi, with the participation of 250 specialists from over 89 countries. Building particularly on this programme, UIE has been able to establish a worldwide network of specialists and researchers, to make an extensive collection of sample learning materials on literacy, and to produce case studies and handbooks.

At the same time, functional illiteracy in industrialized countries became a matter of international concern, to the elucidation of which UIE contributed by commissioning case studies and holding comparative conferences.

1990 and after

The Institute has achieved a worldwide reputation, especially in the fields of literacy and non-formal education. Under the present Director, Dr Paul Bélanger, who took up office in November 1989, UIE will build on its expertise in these fields. Already the importance of adult education in the context of lifelong learning has been acknowledged by the Institute in a new emphasis to be given to that area of research.

Enlarged co-operation with UNESCO is also assured. UNESCO Headquarters is to send an additional research staff member to Hamburg in order to enlarge the research capacities of the Institute, while the Institute has become the seat of the UNESCO Literacy Exchange Network.

4. THE CELEBRATION OF UIE'S ANNIVERSARY FRIDAY, 21ST JUNE 1991

At a commemoration held at the Institute, the message from the Director General of UNESCO included in this Report was read by Dr. Victor Ordonez, Professors Paulo Freire and Bogdan Suchodolski gave short addresses, and Dr Hubert Braun, Chairman of the Governing Board of UIE, presented the outline of the history of the Institute which precedes this section of the Report. Support for the work of UIE was expressed by other speakers including:

Dr Hinrich Buddelmann, State Counsellor, Department of Science and Research of the Free and Hanseatic City of Hamburg
Dr Heiner Model, Department of Cultural Policy, Federal German Foreign Office
Dr Victor Ordonez, representing the Director General of UNESCO
Dr Traugott Schöfthaler, Deputy Secretary General, German Unesco Commission
Dr Irmela Neu-Altenheimer, Education Officer, German Unesco Commission

Professor Freire celebrated UIE as an institution which is fundamental for the world. He said that we needed to be clear about the objectives of UNESCO, and about the historical context of those objectives. UNESCO did not have the answers and the knowledge, but it could look for answers together with those who were asking the questions. It could give specialised help, not to the officials, the experts, but to the other people. That was the witness UNESCO could bear at the end of the present century.

UNESCO and other organizations should not tell educational administrators what to do (Professor Freire had been Secretary of Education of the city of São Paulo until two weeks previously). The way to create a better education was a political decision, and depended on the materials available. No generalization should disrespect the historical traditions of the community: in literacy, it was not possible to use the same words in District A as in District B, and it was the same for science, and for all other topics.

Equally, the First World had no cause to be arrogant towards the Third. UNESCO people, for example, should believe in the power of education, but should see its limitations, and should exercise humility. UNESCO should not be allowed to die, but neither should it assume that it had all the answers. Literacy should never be reduced to making the people silent, it should be the explosion of speech that would allow a re-making of the world.

Professor Suchodolski referred to the significance of the work of the Institute recognizing and elaborating the place of literacy in general education. The intrinsic value of literacy had been recognized, but the concept had been extended in the

context of lifelong education, a field in which UIE had won a worldwide reputation. Experts such as Paul Lengrand, whose work *Areas of Learning Basic to Lifelong Education* was published by the Institute in 1986, had been associated with its work. The Institute had developed a sense of the interdependencies between education and factors which exerted a negative influence. In one of the issues of the *International Review of Education*, the present situation of education in the world had been described as "candles in a storm". It was our task to light further candles.

Dr Braun welcomed guests from institutions of research in comparative education, among them Professor Gottfried Hausmann, Emeritus Professor of Comparative Education of the University of Hamburg, and associated with the work of UIE since its earliest years as researcher, long-serving Editor and Member of the Editorial Board of the *International Review of Education*, and presently as honorary consultant.

Dr Braun expressed thanks for their financial support to the Government of the Federal Republic of Germany, which had steadily increased its contributions over the years, the German Unesco Commission, UNESCO Headquarters, the Member-States of UNESCO which had made voluntary contributions, and especially the City of Hamburg.

He thanked all those responsible for the past and present work of the Institute: the staff, directors, members and observers of the Governing Board, as well as the external research consultants. He hoped that the Institute would continue to address both the needs of developing countries and fundamental questions of education such as those delineated by Professor Suchodolski.

The Commitment of the City of Hamburg

Dr Buddelmann recalled that 1951 was the year when the socialist educationalist Anna Siemsen and the school reformer Fritz Karsen died, and Eduard Spranger published his *Educational Perspectives*. Since then UIE had conducted an impressive range of activities, of which the celebrated Mayor of Hamburg in 1951, Max Brauer, would be proud. The Institute had conducted expert seminars, had coordinated research work, prepared and disseminated conference reports, regularly published the *International Review of Education*, and built up a unique library.

Several thousand educational researchers and administrators had been enabled to participate in cooperative research and development projects; more than one hundred multinational projects and studies, meetings and seminars had been organised. UIE had therefore become a clearinghouse where European educationalists could establish contacts with colleagues from the other four continents despite linguistic and ideological barriers, and social and cultural differences.

Dr Buddelmann wished finally that non-Member States of UNESCO might look closely at the work of the Institute, and see what might be done in the fields of UIE's activities.

The Support of the German Foreign Office

Dr Model, representing the Director of the Cultural Department of the German Foreign Office, remarked that in 1991 it was also fitting to celebrate the 40th anniversary of German membership of UNESCO. The Institute had been involved in the field of international education from its very beginning.

The principal contemporary concern of the Institute was and would remain literacy, while one million people in the world were illiterate. Women and girls were the most affected, but the phenomenon of widespread functional illiteracy had become a cause for concern even in industrialized countries. It was not without a sense of urgent purpose that the integral development of the human being had become the main emphasis of the United Nation's fourth decade of development.

The Foreign Office was proud of the favourable report on the work of UIE made in 1991 by a UNESCO working group on decentralization. UIE could serve as a model for UNESCO regional offices, as it maintains a high quality of contributions with only limited financial resources, and a satisfactory balance between administrative costs and project expenditure. The relevant section of the Foreign Office would therefore make efforts to convince their financiers of the importance of UIE's task.

The Relationship with the German Unesco Commission

Dr Schöfthaler and *Dr Neu-Altenheimer* recalled that the German Unesco Commission had celebrated its 40th anniversary in 1990. They called particular attention to the work of UIE over the past twelve years in developing the concept of post-literacy, with which the German Unesco Commission was pleased to have been associated. We now knew that it was not enough just to teach reading and writing, but that a creative, friendly and motivating atmosphere had to be created, in which the individual reader received books that he or she could read and learn from with pleasure.

At the most recent general conference of the Commission, Members had decided that it was insufficient to adopt a reunited Europe as the major concern of the day, but that North-South cooperation should also be encouraged, and that efforts should be intensified to reestablish the lost confidence between the North and the South.

The Institute should nonetheless promote relations between Germany and its European neighbours. In this context Dr Schöfthaler congratulated Professor Dr Peter Fischer-Appelt on his election as a Member of the German Unesco Commission. He was the former President of the University of Hamburg, and had been nominated to succeed Dr Braun on the Governing Board of UIE.

The German Unesco Commission would continue to support UIE, and looked forward to the strengthening of ties with the German research community.

5. THE PURPOSE OF EDUCATION

Professor Paulo Freire
São Paulo

Why educate? What for? This question is very rich in nuances. In my language, to ask "why?", "what are things for?", or just "what for?", implies "how?" too, and it also implies "with whom?" My first, tentative reply is that there are different answers to this question, and that if it were somebody else who were speaking, a Brazilian educator with a different dream, a different vision of utopia, a different political and ideological position, and a different understanding of our presence in the world, the answer would be different.

Hence, I shall give the answer of a Brazilian who was born in the most dramatic region of Brazil, the most unsettled region in Brazil, the most troubled and the most unsure of itself. This is the north-eastern part of Brazil, and particularly the city of Recife. I shall give a possible answer, coming from a man who believes and is absolutely convinced that any period in history is a time of possibilities, and not a time of determinism, nor a time of reproduction of what has already happened.

The Responsibility for Making History

A man who views history as a time of possibilities must necessarily understand the aspect of subjectivity confronting objectivity in the historic endeavour. This means that he has to recognize the special role of subjectivity or consciousness, for even while not being aware of his subjectivity, the owner of objective reality is not a mere reflection of this objective reality. For the same reason history, being a time of possibilities, demands the growth of responsibility in all men and women. For me, to make history means to re-invent the world within history, and the historical challenge of re-inventing the world subjectively is the very process of re-invention. It means to plan, to project, to dream; it means to love, to become involved in the process of transformation.

We also have to see that sometimes it is not possible to re-invent, precisely because, being a possibility, history is also an impossibility. History demands from me an understanding of the limits of my own possibilities.

On the other hand, living and exposing myself to history as a possibility, I have to develop myself. This development has much to do with my own individuality, which is constructed socially, but carries my individual stamp. Modernity seems to forget this relationship once in a while, and we are sometimes so much concerned

about the social dimension that we end by collapsing the individual dimension of men and women into the social dimension, as if the social dimension alone could explain you or me. It cannot explain what is myself, what makes me myself rather than Pedro, and what makes Pedro himself rather than me. The social dimension is not a sufficient explanation of myself.

The Curiosity of Man

I expose myself as much as possible to time, to history. For we are beings who display curiosity. There is no re-invention without a knowledge of what is re-invented and there is no knowledge without curiosity. This is something of the answer to the question "Why educate and what for?". It is curiosity with regard to our history, this possibility I have of being myself and not being myself tomorrow, this possibility I have of maturation, growth, change. Curiosity is one of the bases of educational practice. But it is interesting to observe how educators (men and women), both at the level of domestic experience and at the level of school experience, sometimes deny curiosity to children. What is worse, they do so in the name of scientific modernity and objectivity.

We can thus deny ourselves the pleasure of asking and asking, which is the expression of curiosity, and is precisely what makes us the beings that we are. Probably one of the fundamental differences between me and the couple of German shepherd dogs I have in São Paulo (whom I love, and who have a pedigree of German names which I don't understand) is that Gene (the dog) and Andra (the bitch) have never asked me anything, nor have they ever organized a seminar with all the dogs in the street to ask about keeping the houses secure. I do ask questions, I enquire every day, I grew up asking and I shall die if I do not ask. It is terrible how sometimes educators, fathers, mothers, teachers of children, adults or post-graduate students stamp on the need and the pleasure of asking.

In any culture children ask everything before they go to school; after they start going they stop asking questions. It is necessary to convince people that schools must be centres for questions, happiness centres, and I think that there is no happiness without curiosity. Some of us teach in a way I call ironically the Pedagogy of Answers. In general, at the beginning of the semester in the very first class, teachers give answers to questions the students never asked. The students remain silent for three hours while the teacher talks. And sometimes, what is worse, teachers talk for three hours and do not even know who framed the fundamental questions to which they are giving answers.

Teachers have to maintain curiosity. I think that one of the more fundamental tasks of teachers is to set examples. Sometimes we think that communication is only verbal. But it is also achieved with the body, the whole body, the eyes, the look, the face; a certain air we may adopt, suggesting curiosity. One has to be curious while teaching. One has to give an example to the pupils of the pleasure

and the need of questions. One must not be afraid of asking, but it is not necessary to give talks about asking. It is better to ask and ask. This is what I think should be done.

Education for Liberation

Why educate? What for? One of the reasons is precisely to develop the ability to ask good questions, and to refute false answers. There is no real humanistic education, no education for liberation--which means more than education for freedom--if the right to raise questions is denied and if false answers are not refuted.

So-called Modernity has lied too much, and it seems that one of our concerns for a hypothetical Post-modernity should be to raise again some of the questions to which Modernity has suggested false answers. To refute many of these answers would be enough to justify this kind of meeting and the celebration of the 40th anniversary of the Unesco Institute for Education.

Existing implies taking risks. With respect to asking, the greater risk is not to ask, to remain silent and to forbid questions. I do not think that we could "be" without asking. Our presence in the world implies asking. There are no paths made without questions being asked, since, to build a path means to ask where it leads.

When the Institute was created, I was already 30 years old, but we are still all young, do not doubt it. Suchodolski, Hausmann and I are still exercising what curiosity has induced us to do, which is, curiously, never to let curiosity die in ourselves, in spite of our being 70 and 80 years old.

Education for All and the Quality of Life

When we think of education for all, we probably think immediately of an education which is committed to the concerns of men and women in the world. This means attaining a better quality of life for those making history in the world. But this never means attempting to impose a particular concept of education for all. For me, what should be ethically and politically imposed should be that education for all is really provided throughout the world, since it is a right. What kind of education it should be, is a matter for the community.

When I was Secretary of Education for the city of São Paolo (until two weeks ago), we first had to solve the problem of restoring most of the 670 school buildings, while working to change the face of the schools, making them less authoritarian, more democratic and open. Only then was it possible to think of spreading the provision of computers. It is important that workers' children learn to manipulate computers like others, but what matters more for some is to have food to eat, and clothes to wear.

We had to confront authoritarian traditions, and I saw how little respect was shown to public property. I understood that it is impossible to confront poor physical conditions in schools without addressing the underlying education policies. Despite political misunderstanding, and a lack of money, it was possible to do many things: changing the world is very difficult, but it can be done.

But I would not accept that anybody from anywhere in the world comes to São Paulo to tell us what we should do, even if we do not really know what should be done. The main principle is that education for all is a right, and a duty of those responsible for education.

How to achieve education for all is a matter for the people also, and not only a responsibility of the government. One of the problems is that the leadership of the Third World belongs to the First. I see no future without an equilibrium between riches and poverty. At a certain moment the rich will no longer remain isolated from the misery they have created. Above all, we have to include in the notion of development the question of the quality of life. It is possible to reorient development, and to overcome the falsification of our understanding of the term. In this, ecologists the world over are our hope. This change is of immense importance for education.

It is better to say no to certain offers of help and to fight alone, than to accept and to acquiesce with conditions laid down by the powerful. As a man of the Third World, I would ask my colleagues not to help the dominant, but also not to be arrogant towards the First World. Being humble does not mean accepting humiliation.

6.1 LA PEDAGOGIE DE L'HUMANISME TRAGIQUE

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1. Education adaptative et éducation critique

L'histoire nous montre l'éducation comme processus d'adaptation des jeunes générations aux besoins de la civilisation matérielle et spirituelle existante. Ce processus est basé sur la conviction que la civilisation constitue l'ensemble des savoir-faire et des habiletés qui doivent être assimilés pour qu'elle puisse se développer ultérieurement. Ceci exprime aussi l'opinion que la civilisation constitue l'ensemble des valeurs et des normes ainsi que des modèles de vie que les gens doivent adopter aussi bien dans leur vie sociale que dans leur existence individuelle.

Dans une civilisation ainsi entendue, l'éducation disposait d'une base permettant aux éducateurs d'organiser et de diriger leur propre activité. Il est vrai qui l'histoire de l'éducation a connu un courant critique qui mettait en question l'autorité de la civilisation existante et qui présentait la vision d'une école renouvellée et d'une société future différente. Mais ce courant n'était représenté que par les créateurs éminents des conceptions d'éducation comme Comenius, Pestalozzi ou Rousseau, et ne gagnait pas les societés toutes entières.

Aujourd'hui, ce système des relations et des dépendances a subi des changements essentiels. Il est vrai que la civilisation contemporaine est devenue plus complexe et que ses exigences dans le domaine scientifique et technologique deviennent de plus en plus grandes, mais en même temps, on y observe plusieurs menaces et cataclysmes qui éveillent l'inquiétude et l'angoisse en ce qui concerne son avenir. La directive d'adapter les jeunes générations aux besoins scientifiques et technologiques de cette civilisation moderne doit être complétée par l'analyse critique des conséquences que pourrait provoquer sa réalisation.

2. Civilisation menacée

C'est pour la première fois dans l'histoire que la civilisation créée par les hommes, tout en améliorant leurs conditions de vie sur cette terre, les menace en même temps d'une manière croissante. Pendant des siècles, le genre humain craignait les cataclysmes de la nature. Les tremblements de terre et les éruptions volcaniques, les sécheresses et les inondations, les incendies et les épidémies menaçaient la faible civilisation humaine. Aujourd'hui, ce n'est plus la nature qui menace la

civilisation mais c'est la civilisation qui est menacée par elle-même. Le mouvement écologique démasque cet échec de la civilisation. La dévastation de l'environnement a dépassé le cadre local et est devenue problème à l'échelle cosmique. Il ne s'agit plus de la terre, de l'eau et de l'air pollués dans plusieurs régions du globe mais du péril pour la planète toute entière menacée par "l'effet de serre", c'est-à-dire de la déchirure de la couche protectrice d'ozone. De plus en plus souvent on se pose la question: est-ce que la Terre subsistera?

La découverte et l'utilisation de l'énergie nucléaire est un problème qui touche également le cosmos entier. Nous arrivons, non sans difficulté, à empêcher l'utilisation de cette énergie à des fins militaires, mais les gens de notre époque ne cessent pas de craindre que la barrière fragile de sécurité puisse être brisée un jour. L'application de l'énergie nucléaire à des fins pacifiques procure aussi l'angoisse chez les hommes car les conséquences d'une catastrophe éventuelle, aussi bien sur la terre que sur la mer, seraient tragiques et persisteraient pendant des dizaines d'années ou même pendant des siècles.

Est-ce que nous arriverons à sauver notre environnement naturel? Comment serons-nous capables de dominer les forces dangereuses que l'humanité a découvertes tout comme "l'apprenti sorcier"? Autrement dit, comment reconstruire notre civilisation urbanisée et industrialisée technico-scientifique, pour qu'elle ne soit pas dangereuse pour elle-même?

Mais la critique de la civilisation moderne ne se limite pas aux problèmes écologiques et nucléaires. Elle va plus loin en démasquant les conditions sociales et économiques de la vie. Il nous est difficile de réaliser que cette civilisation de l'opulence et du confort est à la fois celle de la misère et de la famine. Des millions d'hommes vivent sans toit, privés des soins médicaux. Le nombre d'analphabètes ne diminue pas mais, au contraire, il augmente bien que l'on fasse des efforts pour rendre l'enseignement accessible pour tout le monde. Les différences du niveau de vie, exprimées en revenu par personne, sont importantes et n'ont pas tendance à diminuer. La richesse du Nord devient de plus en plus grande et la misère du Sud - de plus en plus profonde. Le modèle de vie réalisé dans les riches pays développés est fascinant pour les pays pauvres qui, plus que jamais, se rendent compte de leur misère. En même temps, l'accroissement démographique de plus en plus important fait que les conditions et le niveau de vie deviennent, dans beaucoup de pays, presque catastrophiques.

On observe aussi la tension internationale et les conflits s'accentuer dans le monde entier. Avec beaucoup de difficulté on arrive à sauvegarder la paix entre les grandes puissances mondiales mais les guerres locales ne cessent pas dans diverses régions de notre globe. Elles s'allument et s'éteignent sans arrêt au proche Orient et en Asie, en Afrique et en Amérique du Sud. Elles submergent les pays de la culture ancienne comme le Liban et l'Irlande, comme l'Ethiopie, l'Iran et l'Iraq. Les motifs de ces conflits sont nombreux: les querelles des tribus et luttes nationalistes, les problèmes liés à la décolonisation, le désir d'exploiter les richesses naturelles ou d'arriver au pouvoir. Ces conflits et ces guerres font affermir les

attitudes agressives: les dictateurs apparaissent: les nouvelles sortes du fascisme triomphent. L'homme ne compte plus, il devient l'ennemi qu'il faut écraser. Les différents fondamentalismes incitent les actions violentes pour anéantir ceux qui pensent autrement.

Cette caractéristique globale nous fait constater une grande crise des valeurs. Les grandes religions se montrent faibles, souvent dénaturées par le fanatisme et le fondamentalisme. Les gens, dans leur conscience et dans leur coeur, ne soutiennent pas la culture laïque. Une grande crise des valeurs et des autorités gagne le monde entier. Les dictateurs se servent des grandes idées pour manipuler l'histoire des peuples. Les gens trompés à maintes reprises par les idéologues cherchent l'évasion du monde de la politique dans l'abri de la consommation. C'est le signe de la disparition des valeurs authentiques. En tant que contraire des sociétés de consommation, celles de la domination et de la violence réalisent leurs programmes de lutte et d'extermination des concitoyens traités d'ennemis. Les querelles des tribus et les luttes nationalistes entraînent les guerres et la misère de nations toutes entères. Le prix de la vie humaine est devenu très bas bien qu'on déclare en même temps la protection des droits de l'homme.

3. Programme de l'humanisation du monde et de l'homme

Dans ces conditions, l'éducation est confrontée à deux groupes importants de problèmes. Tout d'abord, il faut répondre à la question comment préparer les jeunes générations à protéger et à reconstruire la civilisation contemporaine et à la capacité de diriger le développement ultérieur. Deuxièmement, il faut trouver la réponse à la question: comment vivre dans ce monde plein de chaos, de menaces, d'injustices et de préjudices? comment créer et réaliser les valeurs déterminant le sens de la vie? Ces deux groupes de problèmes sont inséparables. L'amélioration de la civilisation et la réalisation du programme de l'épanouissement de l'idée humaniste chez les êtres humains constituent un tout indivisible. Ce programme, on l'appellera programme de l'humanisation du monde et de l'homme, soulève la question: comment le réaliser par l'éducation?

C'est la pédagogie dite humaniste qui soulève le problème de la "Réparation des choses humaines" (comme le disait Comenius), c'est-à-dire aussi bien du monde des objets que celui des sujets. Je vais présenter quelques principes de cette pédagogie et en signalant ses difficultés je tâcherai de justifier sa délinéation en tant que "pédagogie de l'humanisme tragique".

4. Pédagogie de la solitude de l'homme dans le cosmos

La pédagogie humaniste, en soulevant le problème de la valeur et du sens de la vie, doit se référer aux garanties suprêmes. Elle doit être, bien que l'on ne l'avoue pas

volontiers, la pédagogie des solutions métaphysiques. De ce point de vue, on peut définir la pédagogie humaniste comme celle de la solitude de l'homme dans le cosmos.

Plusieurs fois, on essayait de justifier les valeurs humaines par leur enracinement dans l'ordre de la nature, mais cette justification se révélait insuffisante. Aujourd'hui, il nous est difficile d'accepter la conviction optimiste que nous sommes "les enfants de l'univers". Nous ressentons plutôt l'expérience de la solitude dans cet univers immense. Nous pouvons, comme Kant, percevoir la sublimité de la voûte céleste parsemée des étoiles mais ce n'est plus que la projection de nos sentiments dirigée vers le cosmos obscur et indifférent. Il serait difficile de contredire la solitude de l'homme dans cet univers et de ne pas constater que toute la construction de notre vie civilisée est basée uniquement sur la créativité et sur le travail de l'homme. Nous sommes seuls dans l'univers et personne ne garantie la justesse de nos actions.

5. Dialogue avec la tradition

La pédagogie de la solitude de l'homme dans l'univers dispose cependant d'une riche matière éducative. Cette matière, c'est l'histoire de la culture dont on se sert, depuis des siècles, dans l'éducation. Mais, est-ce que, dans le procéssus éducatif, nous pouvons profiter de l'histoire universelle de la culture sans risques et sans réserves? La difficulté réside dans le conflit entre l'existence et le savoir. Au niveau de la conscience, l'histoire de la culture peut être présente dans notre vie contemporaine. Mais au niveau de l'existence ce n'est plus possible.

On peut beaucoup savoir sur la Grèce, sur l'empire Romain ou sur le christianisme mais il n'est pas possible de vivre, en même temps, comme un Grec et comme un Romain et d'autant moins comme chrétien. L'authenticité et la spontanéité de notre existence demande la fidélité existentielle. Sans garder cette fidélité, tout ce qui se passe dans la culture se transforme en spectacle intéressant mais peu important pour la vie. C'est la façon de construire le décor et non pas la vie. Bien sûr on peut et il faut même admettre que la réalité culturelle dans laquelle nous vivons est d'une importance décisive. Mais en ce moment, elle cesse d'être soutenue par la tradition qui devient un simple décor de la vie.

Avançons encore dans cette analyse de la pédagogie de la solitude. Quand le cosmos est muet et indifférent à nos aspirations et à nos espérances, quand l'histoire nous fournit une quantité de valeurs mortes, nous demeurons plongés dans notre propre conscience.

Wilhelm Humboldt, bien avant Hegel, dans une analyse profonde, a démontré le processus d'aliénation qui peut s'effectuer dans la formation historique de l'homme. Les valeurs culturelles traditionnelles peuvent nous enrichir mais elles peuvent aussi

provoquer cette aliénation. C'est une tension dramatique qui devient parfois tragique. Comment sauver ces valeurs de la tradition et en même temps sauver la personnalité de l'homme et sa fidélité envers elle-même?

6. Dialogue avec la société

Ce grand dialogue des vivants avec des morts nous conduit à la catégorie suivante de la pédagogie de l'humanisme tragique. Il s'agit de l'attitude d'un individu vis à vis les opinions contemporaines concernant le monde et la vie, vis à vis les idées généralement lancées, vis à vis les modes de vie proposés. Il y a deux moyens possibles de la formation de cette attitude. On peut faire confiance à l'atmosphère intellectuelle du milieu ou bien, en s'opposant à ces suggestions, faire confiance à ses expériences personnelles.

Dans le premier cas, nous gagnons l'appui pour nos opinions mais au prix de renoncer à notre propre originalité. Dans le deuxième cas, nous protégeons notre indépendance mais nous prenons le risque d'attaques sur notre position. Il faut avoir du caractère pour les supporter. L'un et l'autre chemin sont difficiles, les deux comportent les éléments tragiques.

Ces éléments deviennent plus marqués du moment où le choix d'un des deux chemins ne se limite pas à une option intellectuelle mais entraîne les activités appropriées.

C'est ainsi que le problème dramatique de la tolérance surgit. Plus précisément, il s'agit de la tolérance quand on est persuadé d'être en possession de la vérité. Le plus souvent, cette conviction entraîne la nécessité d'énoncer la vérité aux autres, de convertir ceux qui ne la connaissent pas encore. Il est rare qu'on le réalise par une méthode missionnaire, sans violence. Le fondamentalisme, sous ses diverses formes, conduit aux actions fanatiques et agressives. Mais comment concilier la sûreté de posséder la vérité et le principe de ne pas l'imposer à personne? Est-ce que'on peut cacher la vérité qui doit éclairer les gens? La responsabilité tragique repose aussi bien sur ceux qui ont caché la vérité que sur ceux qui l'ont utilisée au service du fanatisme.

Une autre variante anti-humaniste de la conception d'une société et du rôle d'un individu est la tendance de supprimer l'être humain de l'image du milieu social. L'homme se voit dégradé et privé de ses qualités d'un être humain aussi bien dans la société considérée comme organisme que dans celle entendue comme mécanisme. Dans ces conditions, l'éducation sociale s'identifie à l'introduction dans le monde objectif des dépendances sociales et économiques et la démonstration des mécanismes du développement. La pédagogie humaniste ne peut pas accepter ces conceptions. La pédagogie humaniste prend le risque de défendre l'homme en renouant à ces courants de la pensée sociale qui soulignent le rôle primordial de l'homme dans le développement de la civilisation. La question quelles sont les possibilités de l'éducation dans ces domaines, conduit souvent aux situations

difficiles et dramatiques. Elles font apparaître le destin de l'homme parfois tragique dans sa solitude, parfois vainqueur dans la communauté des activités réalisées.

Le chemin menant aux succès est plein d'obstacles. L'un d'eux, particulièrement digne d'attention, c'est la fascination empoisonnante des grandes idées. Toute activité suscitée par les grandes finalités paraît toujours digne d'approbation. Une vieille maxime, que la finalité justifie tous les moyens, nous tente toujours. Et pourtant, selon la vision humaniste du monde ce sont les intentions concrètes et les activités qui comptent.

Un poète polonais a exprimé ainsi cette vérité sur la responsabilité concrète: Il aime les hommes? Pourquoi donc il les fuit?

Car il aime l'humanité et non pas l'homme. Ce test de l'amour vrai, éprouvé pour l'homme, doit servir à vérifier l'authenticité des sentiments de communauté et à dévoiler le mal caché sous un masque des idéaux lointains.

7. Grandeur de l'Homme - médiocrité des gens

Les problèmes de l'individu dans la société et de l'homme responsable des activités concrètes, nous conduisent à encore un autre groupe de problèmes particulièrement importants pour la pédagogie de l'humanisme tragique. On peut exprimer ces problèmes par la question: pourquoi les gens sont si médiocres bien que l'Homme soit aussi grand? Ceci attire notre attention sur la multiplicité du mal (le plus souvent bien caché) chez les gens. La psychologie et l'anthropologie contemporaines ont découvert les grandes étendues de cette vérité obscure sur la nature de l'homme. L'éventail de la diversité de ce mal est très large: des motivations agressives et destructives, vengeresses et cruelles jusqu'aux motivations inclinant à la vie indifférente au charme des valeurs et à la discipline de la conscience.

La pédagogie humaniste s'occupe surtout de ces manifestations du mal qui restent dans les limites de la normalité relative. L'éducation ne s'occupe pas d'éliminer la criminalité. Mais l'élimination du mal relativement normal est une tâche importante. Le fameux dialogue entre le Grand Inquisiteur et le Christ dans le roman de Dostoïevski, contient une très bonne caractéristique de ce mal. Le Christ offre aux hommes la liberté et promet de les unir par l'amour. C'est le programme pour les gens qui sont bons. Mais le Grand Inquisiteur sait qu'ils ne le sont pas. Les gens désirent le plus vite possible se débarasser de la liberté en rendant le Grand Inquisiteur responsable de leurs péchés. Et il sait aussi que les gens ne sont pas capables d'amour désintéressé mais volontiers et humblement ils tendent les mains pour demander du pain. C'est en prenant toute la responsabilité sur lui, en organisant le travail forcé, en permettant aux gens de jouir de la liberté, en leur donnant la satisfaction et même en leur autorisant de pécher que le Grand Inquisiteur s'emparera du pouvoir sur les masses. Le Grand Inquisiteur fait brûler le Christ qui par son retour sur la terre, chargé d'une mission de la liberté et de

l'amour, a provoqué le chaos. Le Grand Prêtre sévère sait très bien que les masses vont le suivre heureuses d'être esclaves de pouvoir pécher.

Ce roman de Dostoievsky montre les horizons tragiques du souci des hommes qui, par leur nature, ne veulent pas être les vrais êtres humains.

Quelle conclusion peut-on tirer de cette réalité pour la pédagogie humaniste? Comment agir pour que l'homme n'ait pas peur de la liberté et pour qu'il désire plus que du pain? Est-ce que l'action d'humaniser l'homme échouera et le Grand Inquisiteur fera brûler tous ceux qui avec amour et courage appelaient les gens à profiter de leur liberté pour construire une vie meilleure?

Ces espoirs et ces échecs dévoilent encore une fois le destin tragique de l'éducation authentique. Le roman de Dostoievsky peut être transposé aux réalités de l'éducation de notre époque. Et l'on peut constater qu'il s'agit de l'échec de l'idée de la cité éducative et du triomphe de la société de consommation. La contradiction entre ces deux conceptions de la vie et de l'éducation cache un conflit tragique entre la liberté de la création et la satisfaction de la satiété.

8. **Tragédie dans la Culture Européennne**

Ceci finit cette revue des problèmes de la pédagogie de l'humanisme tragique. Je me rends compte que cet accent tragique qui accompagnait mes réflections peut étonner. Mais il suffit de réfléchir un moment pour constater que c'est inévitable car il s'agit de la question de l'éducation authentique et non pas de la préparation superficielle aux fonctions sociales utilitaires. L'éducation était toujours profondément liée à la vision tragique de la vie et de la mort. Ce n'est qu'en apparence que c'est un paradoxe inattendu et trompeur.

A la source de la grande théorie de la pratique éducative nous voyons deux grandes personnalités: Socrate qui apprenait à se servir de la sagesse dans le processus de l'auto-formation et le Christ qui enseignait l'amour d'autrui. C'étaient les hommes qui les ont tués, tous les deux, et leur mort confirme le message tragique de l'éducation.

Et justement l'éducation ainsi entendue fait partie de l'essence de la culture européenne qui prête une attention particulière à la notion du tragique. C'est une catégorie de la vie pleinement humaine, c'est une catégorie de l'espérance confirmée même par un échec qui, en fin de comptes se révèle victoire sur le destin.

6.2 THE TRAGEDY OF HUMANISTIC EDUCATION

Professor Bogdan Suchodolski
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1. Adaptive and critical education

History reveals education to be a process of adapting the younger generation to the needs of the existing material and spiritual civilization. This process is based on the conviction that civilization is the total of the knowledge and abilities which have to be assimilated for further development. It is also expressed through the view that civilization is the total of the values and norms as well as models of life that people have to adopt in their social and individual lives.

Such an understanding of civilization allows teachers to organize and to conduct their own activities. It is true that the history of education has witnessed a current of criticism which has questioned the authority of the existing civilization and has offered the vision of school reform and of a different future society. But this criticism came from eminent creators of educational concepts, such as Comenius, Pestalozzi or Rousseau, and has not spread to entire societies.

Today, this system of relationships and dependencies has changed fundamentally. While contemporary civilization has become more complex, and its requirements in the scientific and technological field have increased, a number of dangers and cataclysms are to be observed which give rise to concern and anxiety for the future. The task of adapting the younger generation to the scientific and technological needs of this modern civilization has to be supplemented by a critical analysis of the possible consequences of its realization.

2. Civilization threatened

For the first time in history, the civilization created by man, while improving his living conditions on this earth, is increasingly threatening him. For centuries the human race feared nothing but natural disasters. Earthquakes, volcanic eruptions, droughts and floods, fires and epidemics are a threat to fragile human civilization. Today nature no longer threatens civilization, but civilization threatens itself. The ecological movement has unmasked this failure of civilization. The devastation of the environment has exceeded local concerns and has become a problem of cosmic scale. It is no longer a matter of polluted earth, water or air in different regions of

the world, but of danger to the whole planet, which is threatened by the shrinking of the protective ozone layer. Increasingly the question arises: will the earth survive?

The discovery and the use of nuclear energy is a global problem as well. With some difficulty, we manage to prevent the use of this form of energy for military purposes, but people of our time constantly fear that the fragile barrier may be broken one day. Even the use of nuclear energy for peaceful purposes arouses anxiety, as a possible catastrophe would have tragic effects on both earth and sea and would persist for decades or even centuries to come.

Shall we manage to save our natural environment? Shall we be capable of dominating the dangerous forces which humanity has discovered, like the sorcerer's apprentice? And if so, how? In other words, how can we reconstruct our technical, scientific, urbanized and industrialized society, so that it does not become a danger to itself?

But criticism of modern civilization not only concerns ecological and nuclear problems, but also shows up the social and economic conditions of life. It is difficult for us to realize that our affluent and comfortable society comprises at the same time misery and famine. Millions of people live without shelter, deprived of medical care. The number of illiterates does not diminish: on the contrary, it increases despite efforts to make education accessible to everyone. Differences in standards of living, expressed in per capita income, are considerable and are not likely to decrease. The wealth of the North grows while the misery of the South becomes worse. The way of life in the rich industrialized countries fascinates the poor countries, which more than ever become conscious of their own misery. At the same time, increasing demographic growth leads to almost disastrous living conditions in many countries.

Rising international tension and conflicts throughout the whole world can be observed. With much effort peace between the superpowers is being maintained, but local wars in several parts of the world continue. They flare up and die down persistently in the Middle East, in Asia, Africa and South America. They devastate countries with ancient cultures such as the Lebanon, Ireland, Ethiopia, Iran and Iraq. There are several reasons for these conflicts: tribal feuds and nationalist movements, problems linked to decolonization, the desire to exploit the wealth of natural resources or to seize power. These conflicts and wars harden aggressive attitudes: dictators emerge and new kinds of fascism triumph. The human being no longer counts but becomes the enemy that is to be destroyed. The fundamentalism of different groups leads to violence with the aim of annihilating those who think differently.

This global pattern makes us aware of a major crisis of values. The great religions turn out to be weak and are often abused by fanaticism and fundamentalism. In their minds and their hearts people do not support secular culture. A huge crisis of values and authority has spread across the entire world. Dictators use grand ideas to manipulate the history of their peoples. People who

have been deceived many times by idealogues escape from the world of politics and take refuge in the world of consumerism. This is the sign of the disappearance of authentic values. In contrast to consumer societies, those of domination and violence implement programmes of conflict and extermination of their fellow citizens, who are treated like enemies. Tribal feuds and nationalist struggles lead to wars and the misery of whole nations. The price of human life has become very cheap, while at the same time we make declarations about the protection of human rights.

3. Humanizing the world and mankind

Under these conditions, education faces two significant groups of problems. First, the question to be answered is how to prepare the younger generation so that they can protect and reconstruct our contemporary civilization and develop it further. Secondly, we have to find the answer to the question how to live in a world full of chaos, danger, injustice and prejudices; how do we create and realize the values determining the sense of life? These two groups of problems cannot be separated. The improvement of civilization and the implementation of a programme of extension of the humanistic idea in the human mind are inseparable. This programme, which we shall call a programme for the humanization of the world and mankind, gives rise to the question: how can this aim be achieved through education?

So-called humanistic education gives attention to the problem of the "repair of human things", as Comenius put it, meaning the world of objects as well as that of subjects. I shall present some principles of this education and, while pointing out its difficulties, shall try to justify why I am speaking of the tragedy of humanistic education ("la pédagogie de l'humanisme tragique").

4. Educating about the solitude of man within the cosmos

In raising the issue of the value and meaning of life, humanistic education has to make reference to yet higher ideals. It has to be an education of metaphysical solutions, even if we do not admit this willingly. From this point of view, we can define humanistic education as that of the solitude of man within the cosmos.

Several attempts have been made to justify human values by rooting them in the natural order, but this justification has proved inadequate. Today we have difficulty in accepting the optimistic conviction that we are "children of the universe". Rather, we resent our experience of solitude in the vast universe. Like Kant, we can perceive the sublimity of the vault of heaven sprinkled with stars, but this is only a projection of our feelings directed into an obscure and indifferent cosmos. It

would be difficult to gainsay the solitude of man within this universe and to deny that our civilized world is exclusively based on the work of man. We are alone in the universe and nobody can guarantee the rightness of our actions.

5. Dialogue with tradition

Educating about the solitude of man within the universe nonetheless has at its disposal valuable educational material. This material is the history of culture, which has already been used for centuries in education. But, in the educational process, is it possible to exploit this universal history of culture unreservedly and without risks? The difficulty is to be seen in the conflict between existence and knowledge. At the level of consciousness, the history of culture can be presented in our contemporary life, but at that of existence, this is no longer possible.

We may know a lot about Greece, the Roman Empire or Christianity, but it is not possible to live at the same time like a Greek, a Roman or even less like a Christian. The authenticity and the spontaneity of our existence needs existential fidelity. Without keeping this fidelity, everything which occurs in our culture becomes an interesting spectacle but is not very important for life. It is a way of constructing the setting and not life itself. Of course we can and should admit that the cultural reality in which we live is of utmost importance. But at the moment it is no longer supported by tradition, which is becoming a mere decoration of life.

Let us go further in this analysis of educating about solitude. If the cosmos is silent and indifferent to our aspirations and our hopes, if history supplies us with a number of dead values, we must dig deeply into our own conscience.

Well before Hegel, Wilhelm Humboldt pointed in a profound analysis to the process of alienation which can take place in the historical education of the human being. Traditional cultural values can enrich us, but they can also provoke this kind of alienation. It is a dramatic tension which becomes sometimes tragic. How can we save the values of tradition and at the same time safeguard the personality of man and ensure that he remains faithful to his personality?

6. Dialogue with society

This grand dialogue of the living with the dead leads us to the following aspect of tragic humanistic education, namely the attitude taken be the individual towards contemporary opinions concerning the world and life, towards generally accepted ideas and towards model life styles. There are two possible ways to form this attitude. We can have confidence in the intellectual atmosphere of our milieu, or we can oppose these ideas and trust only personal experiences.

In the first case we find support for our opinions, but at the price of our individuality. In the second case we protect our independence but we run the risk that our positions will be questioned. It needs character to maintain them. Both of these ways are difficult and both include tragic elements.

These elements become more obvious as soon as the selection of one of the two ways not only requires an intellectual choice but also appropriate action.

Thus arises the dramatic problem of tolerance: more precisely, the exercise of tolerance when one is convinced that one is in possession of the truth. Usually this conviction leads to the need to proclaim the truth to others and to convert those who do not yet know it. Very rarely this happens by a missionary method, without violence. Fundamentalism in its different forms leads to fanatical and aggressive actions. But how can we reconcile the conviction that we know the truth with the principle of not imposing it on others? Can we hide the truth which should enlighten others as well? Tragic responsibility rests both on those who hide the truth and on those who use it in the name of fanaticism.

Another anti-humanistic variation on the conception of society and of the role of the individual is the tendency to exclude the human being from the image of the social milieu. Man is degraded and deprived of his qualities as a human being both when society is regarded as an organism as well as when it is seen as a mechanism. Under these conditions, social education is understood as the introduction into the objective world of social and economic dependencies, and as a demonstration of development mechanisms. Humanistic education cannot accept these conceptions. It takes on the risk of defending man by allying itself with those currents of social thinking which stress the primordial role of man in the development of civilization. The question of the possibilities of education in this field often leads to difficult and dramatic situations. They reveal the destiny of man, sometimes tragic in his solitude, sometimes victorious in achievements made in common with others.

The way to success is full of obstacles. One of them, which deserves special attention, is the poisonous fascination of grand ideas. Every activity in the interest of grand aims always seems to deserve approval. The old proverb that the end justifies the means is still a temptation. According to the humanistic vision of the world, it is specific intentions and activities which count.

A Polish poet expressed as follows the truth about specific responsibility: He loves his fellow men? Why then does he flee from them? Because he loves humanity and not the human being.

This test of true love of man serves to show the authenticity of community feeling, and to reveal the evil hidden behind the masks of remote ideas.

7. The greatness of Man and the mediocrity of people

The problems of the individual in society and those of man's responsibility for specific actions lead us to yet another group of problems which are particularly important for tragic humanistic education. These problems can be expressed in the question: why are people so mediocre, while Man is so great? This leads our attention to the multiplicity of evil, usually well hidden, within people. Contemporary psychology and anthropology have uncovered the great extent of this obscure truth in the nature of man. The diversity of this evil is very broad: from aggression and destructiveness, vengeance and cruelty, to indifference towards the beauty of values and the discipline of conscience.

Humanistic education deals above all with the manifestations of evil which remain within the limits of relative normality. Education does not aim at eradicating criminality. But the elimination of relatively normal evil is itself an important task. The famous dialogue between the Grand Inquisitor and Christ in Dostoyevsky's novel contains an excellent example of this evil. Christ offers freedom to the people and promises to unite them in the name of love. This is a programme for good people. But the Grand Inquisitor knows they are not good. The people want to be rid of their freedom as soon as possible and to make the Grand Inquisitor responsible for their sins. And he also knows that the people are not capable of disinterested love as they willingly hold out their hands to beg humbly for bread. By taking all responsibility on himself, by organizing forced labour, and by allowing the people freedom, satisfaction and even sin, the Grand Inquisitor gains power over the masses. The Grand Inquisitor has Christ burnt, Christ who has brought chaos by returning to earth on a mission of freedom and love. The stern High Priest knows very well that the masses will follow him, happy to be slaves who can sin.

Dostoyevsky's novel shows the tragic horizons of the interests of men who, by their nature, do not want to be true human beings.

What conclusion can we draw from this reality for humanistic education? How should we act so that man does not fear freedom and demands more than bread? Will the humanization of man fail, and will the Grand Inquisitor burn all those who, with love and courage, call upon the people to use their freedom in order to build a better life?

These hopes and failures once again reveal the tragic destiny of authentic education. Dostoyevsky's novel can be transposed to the realities of education today. We see that what is at issue is the failure of the idea of an educative *polis* and the triumph of a consumer society. The contradiction between these two views of life and education hides a tragic conflict between the freedom of creation and the satisfaction of satiety.

8. Tragedy in European culture

This concludes my review of the problems of tragic humanistic education. I know that the tragic motif running through my reflections may be surprising. But it is enough to think for a moment to see that this is indispensable, because authentic education is the question and not a superficial preparation for utilitarian social functions. Education has always been profoundly linked to the tragic vision of life and death. It is only in appearance that it is an unexpected and deceptive paradox.

At the roots of the grand theory of educational practice we find two great personalities: Socrates, who learnt to use wisdom in the process of self-learning, and Christ, who taught love of others. It was men who killed both of them, and their deaths confirm the tragic message of education.

And it is this understanding of education which is of the essence of European culture and leads particularly to the notion of the tragic. This is an aspect of that hope which is confirmed even by failure and which finally shows itself victorious.

7.1 ANSPRACHE VON FRAU DR MARIA MONTESSORI ANLÄSSLICH DER ERSTEN (VORBEREITENDEN) SITZUNG DES KURATORIUMS WIESBADEN, 19. JUNI 1951

Ich habe mit viel Aufmerksamkeit und Bewunderung den Diskussionen dieses Ausschusses beigewohnt. Ich habe mich gefreut, so viel guten Willen und Einklang unter Ihnen zu finden, und wenn ich noch einmal das Wort ergreife, so deshalb, weil ich gewiss bin, dass Sie mit ganzem Herzen bei dem von uns unternommenen Werke sind, und wir alle das gleiche Ziel verfolgen, nämlich, soviel wie möglich dieser armen bestürzten und zerrissenen Menschheit zu helfen.

Sie sprachen von der Freiheit in der Erziehung: gestatten Sie mir, dass ich Sie daran erinnere, dass ich sie einführte. Sie sprachen von der Bewegung: ich war eine der ersten, die diese Bewegung in die Schule einbezog. Sie sprachen vom internationalen Charakter der Erziehung: erlauben Sie mir, zu bemerken, dass ich auf diesem Gebiete zu einem Zeitpunkt tätig war, als viele von den Anwesenden noch Kinder waren. Ich sage dies nicht, um etwa meine Verdienste herauszustellen, denn ich glaube nicht, dass jemand von uns hier ist, um sich selber zu verherrlichen.

Ich stelle dies fest, um Ihnen zu sagen, dass ich Ihre lobenswerten Bemühungen, die Sie in den letzten beiden Tagen so klar zum Ausdruck gebracht haben, erkenne. Wenn ich das Wort ergreife, so deshalb, weil ich Ihnen die wenigen Ratschläge geben möchte, die in Anbetracht meines Alters und meiner Erfahrungen Ihre Bemühungen unterstützen können. Hier sind sie:

Ich bitte Sie inständig, nicht die Fehler zu wiederholen, die seit Beginn dieses Jahrhunderts von Leuten gemacht wurden, die den gleichen guten Willen hatten wie Sie, die mit der gleichen Einstimmigkeit zu ihren Entschlüssen gelangten wie Sie in diesen Sitzungen.

Ich nahm an denselben Bemühungen teil, um die pädagogischen und sozialen Probleme zu lösen, denselben Bemühungen im Hinblick auf eine allgemeine Verständigung vor 1914 und nach 1918. Ich teilte den Enthusiasmus und die Fieberhaftigkeit, diese Probleme während der Jahre 1920 und 1930 einer Lösung näherzubringen. Sie kennen die Enttäuschungen. Es ist nicht allein guter Wille, der uns weiterhelfen wird. Es liegt nicht an der Verständigung und nicht an den Problemen. Meiner Ansicht nach kann nur ein Mittel die kommenden Generationen vor dem Elend bewahren, das auf uns lastet: vergessen wir die Probleme, und konzentrieren wir uns auf den Menschen.

Denken Sie daran, dass der Mensch nicht mit 20, nicht mit 10 und auch nicht mit 6 Jahren beginnt, sondern bei seiner Geburt. In Ihren Bemühungen um eine Lösung der Probleme vergessen Sie nicht, dass Kindheit und Jugend ein Riesenvolk bilden, ein Volk ohne Recht, das überall an Schulbänken gekreuzigt wird, das fast

überall - obwohl man von Demokratie, Freiheit, Menschenrechten spricht, Sklave der Schulordnung, der intellektuellen Regeln ist, die wir ihm auferlegen. Wir bestimmen die Regeln, die es lernen muss, wie es sie lernen soll und in welchem Alter. Das Volk der Kinder ist das einzige Volk ohne Rechte. Das Kind ist der vernachlässigte Bürger. Denken Sie daran und fürchten Sie die Rache dieses Volkes. Denn es ist seine Seele, die wir ersticken. Es sind die lebendigen Kräfte des Geistes, die wir unterdrücken, Kräfte, die nicht vernichtet werden können ohne gleichzeitig das Individuum zu töten, Kräfte, die entweder in Richtung auf Gewalt oder Zerstörung zu, oder aber in das Gebiet der Krankheit abgleiten, wie es Dr. Stern so gut beleuchtet hat.

Wenn das Institut eine Existenzberechtigung hat, dann nur, indem es der Erziehung einen neuen Weg bahnt, nämlich den der Erziehung im Sinne einer Unterstützung des menschlichten Seelenlebens. Es sollte eine Wissenschaft vom Menschen schaffen, ebenso wie die Atomwissenschaft zustande kam. Die Physik beschäftigte sich ausschliesslich mit Problemen der Materie bis zu dem Tage, als sie entdeckte, dass unsichtbare Energie jede Materie formt. Diese Energie ist so erschreckend, dass die Menschheit heutzutage unter einem Alpdruck lebt. Doch jene andere Energie, jene seelische Kraft, die in jedem Neugeborenen schlummert und alle Völker formt, diese fürchtet die Menschheit nicht. Und doch verwandelt diese ausserachtgelassene und ungenutzte Energie jede menschliche Entdeckung in eine Gefahr anstatt eine Hilfe.

Ich bin glücklich, dass wir während unserer Auseinandersetzungen zu dem Entschluss kamen, bescheiden und an der Basis beginnend zu arbeiten. Doch lassen Sie mich sagen, dass diese Basis nicht bei der Grundschule anfängt, und gestatten Sie ebenfalls die Bemerkung, dass die Schule kein Aequivalent für Erziehung ist.

Die Weisheit der Menschheit ist uralt, und dabei gab es noch nicht zu allen Zeiten Schulen.

Obwohl sich die Anwendung meiner pädagogischen Erfahrungen bis zur Universität erstreckt, obwohl wahrscheinlich nur wenige die seelische Entwicklung des Menschen in allen ihren Entwicklungsstadien studiert haben wie ich; obwohl ich also die Bedeutung der Grund- und Mittelschule sowie der Universität kenne, wiederhole ich noch einmal, dass wir nicht die Schule als Hauptziel dieses Institutes betrachten sollen, sondern den Menschen, den ganzen Menschen, und dieser Mensch beginnt bei der Geburt.

Kein internationales Institut beschäftigt sich mit dem Vorschulalter. Unser Institut wird dies unternehmen, und ich bin gewiss, dass die ganze Welt Nutzen daraus ziehen wird. Sollten wir uns aber nur mit den Schulen und den Schulkindern beschäftigen, so würden wir vielleicht Gleichgültigkeit und Langeweile begegnen.

Konzentrieren wir uns auf dieses vernachlässigte Alter, auf die Kinder im Vorschulalter, und wir werden den tausendjährigen Markstein aufstellen, der einen neuen Weg der Gerechtigkeit und des Heils in den internationalen Bestrebungen weist.

Gleichzeitig werden Sie, sofern meine Erfahrungen begründet sind, eine Fundgrube eröffnen, deren Reichtum die Welt in Erstaunen setzen wird, und in der die Menschheit und Sie selber eine unvermutete Belohnung erhalten werden.

Mein Vorschlag verlangt vielleicht Mut, und ich biete ihn deshalb Ihrem Mut an, Ihrem Erzieherideal, Ihrem Opfergeist, der sich dem Wohle der Menschheit verschrieben hat. Ich biete ihn dar in Form einer persönlichen Resolution. Wird sie angenommen, so hoffe ich, dass das ganze Kuratorium dem Direktor bei der schwierigen Aufgabe ihrer Verwirklichung helfen wird:

> "Das Kuratorium beschliesst, dass der Ausschuss alle Möglichkeiten in Betracht ziehen muss, um sich zumindest in der Anfangsperiode der Arbeit des Instituts auf das Gebiet des vorschulpflichtigen Kindes zu konzentrieren.
> Zu diesem Zweck werden der Ausschuss und der Direktor alle Mittel untersuchen, durch welche Erzieher, Psychologen, Psychiater, Erwachsenenbildner, Kultusministerien und Eltern herangezogen werden können, um gemeinsam auf diesem Gebiete zu wirken. Der Ausschuss und der Direktor sollen kürzere Tagungen veranstalten sowie Fachleute befragen, um die Ausarbeitung eines genaueren Programms zu erreichen, das sie dem Kuratorium bei seiner nächsten Tagung vorlegen werden."

Es wird angenommen, daß diese eindrucksvolle und zündende Rede von Frau Dr. Montessori ihre letzte öffentliche Ansprache war. Kurz danach wurde sie krank und starb am 7. Mai 1952. Während der nächsten Sitzung des Kuratoriums im gleichen Jahre würdigte der Vorsitzende, Herr Professor Johannes Novrup, die Verdienste von Frau Dr. Maria Montessori als eines der Gründungsmitglieder des Kuratoriums.

> *"Der Vorsitzende würdigte die Arbeit von Dr. Maria Montessori, die eines der ersten Mitglieder des Kuratoriums war. Er wies auf die durchdringende, heitere und persönliche Art hin, in der sie ihren Beitrag zu der Arbeit des Institutes leistete; ihre Worte werden als Zeugnis und Testament bewahrt werden.*
> *Das Kuratorium wahrte einen Augenblick des Schweigens als Zeichen seiner Achtung für Dr. Maria Montessori." (GB/1)*

Eines der ersten Seminare des neuen Instituts beschäftigte sich mit dem Thema des Kindes im Vorschulalter.

7.2 ADDRESS BY DR MARIA MONTESSORI AT THE FIRST (PRELIMINARY) MEETING OF THE GOVERNING BOARD WIESBADEN, 19TH JUNE 1951

(Translated from the German original)

It is with close attention and much admiration that I have followed the discussions of this Board. I am delighted to have found such good will and harmony amongst you, and if I am once more taking the floor, it is because I am certain of your whole-hearted commitment to the work we have set our hand to and that we are all pursuing the same aim, namely of helping, however possible, this poor, perplexed and divided humanity.

You have spoken of freedom in education: excuse me if I remind you that I introduced it. You have spoken of that movement: I was one of the first to bring the movement into the school. You have spoken of the international character of education: permit me to point out that I was active in this field when many of those present were still children. I am not saying this in order perhaps to display my merits, for I do not believe that any of us is here to glorify himself.

I am making this statement in order to tell you that I recognise the praise-worthy concerns which you have so clearly expressed over the last two days. If I address you now, it is because I should like to give you a few pieces of advice which, considering my age and experience, may be able to support your efforts. Here they are:

I implore you not to repeat the mistakes which since the beginning of this century have been made by people who had the same good will as you have and reached their decisions with the same unanimity as you have done in these sessions.

I took part in the same efforts to solve educational and social problems, the same efforts towards a general understanding before 1914 and after 1918. I shared the enthusiasm and fervour during the 'twenties' and 'thirties' to bring these problems nearer to solution. You know the disappointments. It is not good will alone which will help us forward. Neither does it depend on agreement or on the problems. In my opinion there is only one remedy by which future generations can be protected against the woe which burdens us: let us forget the problems and concentrate on the person!

Remember that people do not start at the age of twenty, at ten or at six, but at birth. In your efforts at solving problems, do not forget that children and young people make up a vast population, a population without rights which is being crucified on school-benches everywhere, which - for all that we talk about democracy, freedom and human rights - is enslaved by a school order, by

intellectual rules, which we impose on it. We define the rules which are to be learnt, how they should be learnt and at what age. The child population is the only population without rights. The child is the neglected citizen. Think of this and fear the revenge of this populace. For it is his soul that we are suffocating. It is the lively powers of the mind that we are oppressing, powers which cannot be destroyed without killing the individual, powers which tend either towards violence or destruction, or slip away into the realm of sickness, as Dr. Stern has so well elucidated.

If the Institute is justified in existing, then it is only in pioneering a new path for education, that is to say one for education as a support to the inner life of man. It should create a science of man, in the same way that nuclear science came into being. Physics concerned itself exclusively with the problems of matter until that day when it discovered that every substance is shaped by invisible energy. This energy is so terrifying that mankind today is living with a nightmare. But that other energy, that emotional power which is dormant in each new-born child and shapes every race, that energy is not feared by mankind. And yet that overlooked and unapplied energy turns every human discovery into a danger rather than a help.

I am happy that through our discussions we have come to the conclusion to work unpretensiously and begin at the beginning. But let me say that this beginning does not start at the primary school, and - forgive me the remark - that the school is not the same as education.

The wisdom of mankind dates back to primitive times and there have not always been schools.

While the application of my experiences as an educationalist extend to university level, and although probably only a few have studied the psychological development of man at every stage as I have; although I am therefore aware of the significance of the primary and secondary school as much as of the university, I would repeat once more that the school should not be the objective of this Institute but people, the whole person, and this person begins at birth.

There is no international institute which concerns itself with the pre-school age. Our institute will undertake this and I am certain that the whole world will derive benefit from it. If on the other hand we were to deal only with schools and school-children, we should perhaps encounter indifference and boredom.

Let us concentrate on this neglected age, on children at the pre-school age, and we shall set up a landmark to the Millennium, indicating a new path of justice and salvation in international endeavours.

At the same time, insofar as my experience is well-founded, you will reveal a treasure trove, the riches of which will cause the world to marvel, and from which mankind and you yourselves will derive an unlooked-for reward.

My proposal demands courage perhaps, and I offer it therefore to your courage, to your educational ideal, to your spirit of sacrifice, which has been dedicated to the welfare of mankind. I am presenting it in the form of a personal resolution. If

it is approved, I hope that the whole Governing Board will assist the Director in the difficult task of implementing it:

> "The Governing Board decides that the Board shall consider all possibilities with a view to concentrating, in the initial phase at least, the work of the Institute on the area of the pre-school child.
> For this purpose, the Board and the Director will examine every means of bringing together educationalists, psychologists, psychiatrists, adult educators, Ministers of Culture and parents to co-operate in this area. The Board and the Director should arrange shorter meetings and consult with experts in order to draw up a more precise programme to be presented to the Board at its next session."

This eloquent and inspiring speech is believed to be the last address made by Dr. Montessori. Shortly afterwards she became ill and died on 7 May, 1952. At the next session of the Governing Board later that year, the Chairman, Professor Johannes Novrup, paid tribute to her as one of the founding members of the Governing Board.

> *"He referred to the penetrating, serene and personal way in which she made her contribution to the work of the Institute; her words would be taken as a testimony and a testament.*
> *The Governing Board observed a moment of silence as a mark of their respect for Dr. Maria Montessori." (GB/1)*

One of the first seminars of the new Institute took up the theme of the pre-school child.

8.1 ADULT EDUCATION AS A MEANS OF DEVELOPING AND STRENGTHENING SOCIAL AND POLITICAL RESPONSIBILITY

Address by Professor Johannes Novrup
Chairman of the Governing Board
to the first UIE Conference, September 1952

... At this first seminar it is not a specific or specialised educational problem with which we are dealing, it is our own grown-up world, in all its complexity, with its scores of unsolved, burning, and often tragic problems....

Adult education differs somewhat from most other forms of education. It does not concentrate on the teaching of specific skills or knowledge. Its students are not compelled to attend school and to conform to set rules of conduct and discipline, and the teachers are not, in principle, endowed with authority, sitting solemnly at masters' desks in schools.

Adult education stands much closer to the realities of every-day life. Sometimes one feels inclined to think that adult education simply means that grown-up members of society meet with other grown-ups (teachers) in order to become stimulated in their interests or to get a deeper insight into their own problems of life, as individuals or as members of society.

Through centuries education in Europe has been conceived as a means of imparting absolute truth to our children and youth. Truth was an objective thing, which could be learnt by heart. The churches and the universities were the bearers of culture, and it was up to them to draw as many as possible of the common people up into the high regions of Latin and Greek, of dogmatic and scientific truth. There was a gap, an abyss, between culture and the daily lives of the people.

For decades we have now reacted to this old, and deep-rooted tradition. In the decade following the First World War this reaction was very strong, and sometimes somewhat naive. But we soon had to face the first strong reaction which followed upon our own reaction. Nazism and communism re-established the old traditions of authority. The teacher became once more a bearer of a fixed ideology and was supposed to mould his students in accordance with set patterns. Even in democratic countries we have met this reaction.

The roots of adult education are very different from the roots of elementary and secondary education. Whereas the latter are intimately connected with a thousand years of authoritativeness in church and politics, adult education is a genuine child of democracy, or perhaps I should say, thinking of the Scandinavian development, of democracy and Christian humanism. From its very start it was a revolt against both church and political dogmatism and authoritativeness, and against a pattern of

culture, according to which human beings necessarily were divided up into cultured people and uncultured, or beasts. In Denmark Grundtvig, more than a hundred years ago, made a passionate attack on this shameful violation of human dignity. Completely new schools, people's universities, adult education, should bridge the gap between rich and poor, high and low, learned and unlearned, and thus make revolutions superfluous and democracy possible. People's universities - folk high schools as they were actually called - should not simply bring wisdom and knowledge down to the common man. Equally they should bring the daily life and problems of the common man to the universities, penetrating them with the realities of every-day life, renewing and recreating them. The folk high school should be the intermediate link between the masses, as we should say to-day, and intellectuals, the breeding places for a new, organic culture, comprising high and low, a true *culture populaire*.

Between the two World Wars an increasing interest in adult education was noticed. At the close of the Second World War I sometimes wondered if Europe, devasted by fighting and bombing, psychologically and spiritually uprooted, physically undermined by hunger and miserable housing conditions, economically impoverished or ruined, would find the courage - and the money - to regain the interest and activity in adult education which it had shown before 1939.

But I was very soon convinced that adult education efforts, in many countries, would be intensified. I shall not try to prove that. It would be a long story, but I feel sure that we are in the midst of a new educational development of great interest and importance for our future.

In the course of the 18th century most European countries succeeded in establishing a new elementary school system making education compulsory for all children between 7 and 14 years of age. They also established Middle Schools - or junior high schools - as an intermediate link between the elementary school and the grammar - or Latin - schools leading to the University. Furthermore a wide-spread system of technical, trade or vocational schools were created during the 19th century. I am inclined to think that educators living about a hundred years from now will characterize the latter part of the 20th century as the period in which adult education - in hundreds of different ways - came of age and increasingly influenced and changed the old ways of teaching.

Of course, this might be too optimistic, but what is of real importance for me is to stress the idea that we in adult education are not standing at the close of an educational movement, but at the beginning. Something new is going to take place, In the age of technology, of leisure, of the masses (sometimes called the new barbarians), a new need for education is obvious, just as the crisis in democracy has re-opened our eyes to a parallel problem.

Let me try to underline a few adult education principles as I see them:

Adult education is a type of non-vocational education. It does not aim at giving its students a better start in life, a new position. In principle, adult education is for those who have already found their position in life. Human beings cannot

continually be on the move upwards; some, practically all, will have to continue as clerks, as workers, as peasants, as fishermen, as employees. Why not have schools also for them? Not as employees, but as human beings. Here we are really standing before a radical, almost revolutionary educational idea - that we ought to have schools for those who are going to remain what and where they are.

Furthermore, adult education must be absolutely voluntary. The students are not sent by their parents or compelled to go by the state. They come of their own initiative, they feel free to leave us, perhaps they themselves pay for attending our classes. We are not their masters. We are, students and teachers, each other's equals, grown-ups contacting grown-ups. Adult education consists of a free interplay between equals.

Why do people go to adult education? Many answers can be given. But I shall confine myself to mentioning two.

First: In the age of technology and mechanization thousands of people will have to become human beings - through their leisure time. What they generally need is not an imparting of new knowledge, but creative activity, unfolding of slumbering abilities, unfolding of themselves, and of their personalities. What they need is not primarily new schools, but new *forms of life* - giving them an experience of a content, a value in life.

Second: In the age of democracy, where everybody is supposed to feel co-responsible for social and political affairs, elementary schools do not suffice, simply because children and adolescents are not mature enough to deal intelligently and independently with matters of this kind. Adult education is needed in order to make us understand the vast complexity of society to-day, as well as to open our eyes to the values of literature, art, science and philosophy of life. There are scores of adults to-day, who feel a need for being initiated into this world of values and of thought. Without help, without some kind of school, they are not able to enter into it. They need a place where they can meet men and women of similar interests, and teachers who are not desk-teachers but human beings having a personal relationship to their subject matter, to poetry, to history, sociology and philosophy.

In other words, this group also needs new *forms of life*, not schools where they are taught what to do and think, but meeting-places, where in a more intense way than outside, they can follow their interests and share their experiences with others.

The present movement for establishing clubs and community centres, for recreational evening institutes, for hobby-facilities, corresponds to the first group mentioned above and is as valuable, I think, as the movement for the establishment of, for instance, residential colleges, which corresponds to the second group mentioned above. For some, residential colleges are essential, for others clubs and community centres.

Let us conceive of adult education as a whole, without subordinating some forms to others. The task ahead of us to penetrate our industrial towns and our somewhat isolated villages is a tremendous one. All ways and means, in their place, are of equal value.

But having said that, I as a Dane should like to close this short introduction by referring to a main feature of Scandinavian adult education. More than a hundred years ago we, and not much later the other Scandinavian countries, got an important adult education movement. People's colleges or folk high schools were established all over our countries.

Behind this movement we meet a genius of considerable magnitude, Bishop Grundtvig, who was really not a bishop, but a church minister, a poet - a great one - and a historian.... Education for citizenship, for social, political and cultural development, was clearly expressed by Grundtvig himself....

Closing this introduction, may I underline one more idea, appropriate, I suppose, at this place, UNESCO's International Institute in Hamburg. In most European countries the elementary school was inspired and imbued by the national spirit and enthusiasm which is characteristic of the 19th and the first half of the 20th century. Adult education is on the whole a child of the 20th century. In many countries they have just started upon this enterprise or adventure.

May I express the hope that adult education, during the rest of the 20th century, will develop far beyond its present scope, and that it will be imbued with the spirit most needed to-day, a spirit of mutual understanding between nations and of willingness to co-operate.

Since the close of the war many new contacts between adult educators in different countries have already been created. A kind of international brotherhood between adult educators does already to some extent exist. This is a great promise for the future. It is our sincere hope that this Institute, in the course of some years, will be able to serve as a focus for all these more or less scattered attempts and thus make a real contribution to European adult education.

8.2 LA CULTURE POPULAIRE COMME MOYEN DE DEVELOPPER ET DE FORTIFIER LE SENS DE LA RESPONSABILITE SOCIALE ET POLITIQUE

Exposé du professeur Johannes Novrup,
Président du Conseil de Surveillance,
auprès du premier séminaire de l'IUE,
septembre 1952

... Dans ce premier séminaire nous n'avons pas à faire à un problème pédagogique spécial puisqu'il s'agit de notre propre monde d'adultes, dans toute sa complexité et avec tous ses problèmes irrésolus et souvent tragiques....

L'éducation des adultes diffère à certains égards de la plupart des autres formes d'éducation. Sa tâche principale n'est pas de transmettre aux intéressés certaines connaissances ou capacités; elle ignore les règlements et les coûtumes scolaires; ses professeurs ne jouissent pas du prestige de l'autorité du maître d'école. L'éducation des adultes est étroitement liée aux réalités de la vie quotidienne. On pourrait peut-être dire que l'éducation des adultes consiste simplement dans la rencontre de membres adultes de la société avec d'autres adultes (professeurs) dans l'intention de stimuler leurs intérêts et d'apprendre à mieux connaître les problèmes de leur vie commune, personnelle ou sociale.

A travers des siècles, l'éducation était considérée en Europe comme un moyen de transmettre la vérité absolue à nos enfants et à nos jeunes gens. La vérité était chose objective qui pouvait s'apprendre par coeur. L'église et l'université étaient les porteurs de la culture - ainsi il leur appartenait de faire participer le plus grand nombre de gens possible à la culture grecque et latine - ou encore de la vérité dogmatique et scientifique. Un abîme allait s'ouvrir entre la culture et la vie quotidienne de la société.

Pendant des dizaines d'années nous avons réagi contre cette ancienne tradition. Pendant la première décade qui suivit la première guerre mondiale, la réaction fut très forte et parfois un peu naïve. Mais peu de temps après, nous devions faire face à la première forte vague de réaction déchaînée à la suite de notre propre réaction. Le nazisme et le communisme rétablirent les vieilles traditions d'autorité Le professeur devint, une fois de plus, le propagateur d'une idéologie établie; on attendait de lui qu'il formât ses étudiants d'après des schèmes fixes. On peut rencontrer cette réaction un peu partout même dans des pays démocratiques.

Les bases de la culture populaire sont bien différentes de celles de l'enseignement élémentaire et secondaire. Tandis que ces dernières sont étroitement liées avec un millénaire d'autorité dans le domaine de l'Eglise et de la politique,

la culture populaire est un enfant de la démocratie ou - ce qui est, peut-être, plus exact, vu le développement scandinavien - un enfant de la démocratie et de l'humanisme chrétiens. Dès son début, la culture populaire signifiait la révolte contre, d'une part, l'Eglise et contre, d'autre part, le dogmatisme politique, contre l'autoritarisme et un système culturel suivant lequel les êtres humains sont nécessairement divisées en gens cultivés et en gens incultivés ou rustres. Il y a plus de cent ans qu'au Danemark Grundtvig lança une attaque passionnée contre cette violation honteuse de la dignité humaine. Des écoles complètement nouvelles, des Universités populaires, devaient éliminer l'abîme existant entre les riches et les pauvres, les couches supérieures et inférieures, les simples ouvriers et les gens ayant reçu une formation professionnelle, et ainsi rendre superflues les révolutions et frayer le chemin à la démocratie. Les Universités populaires ne devaient pas seulement dispenser des connaissances et le savoir à l'homme de la rue. Elles devaient aussi apporter aux Universités la vie quotidienne et ses problèmes et les pénétrer ainsi des réalités de la vie tout en les renouvelant et en les recréant. L'Université populaire devait être l'intermédiaire entre "les masses", comme nous avons coutume de nos exprimer aujourd'hui, et les intellectuels, leur rencontre étant le point de départ pour une culture nouvelle et organique, comprenant les couches inférieures et supérieures - une vraie culture populaire.

Entre les deux guerres mondiales, on pouvait constater un intérêt croissant de la population pour la culture populaire. A la fin de la deuxième guerre mondiale, je me demandais parfois si l'Europe, dévastée par les combats et par les bombardements, psychologiquement et intellectuellement déracinée, physiquement minée par la faim et par les misérables conditions de logement, économiquement appauvrie ou ruinée - je me demandais donc si cette Europe trouverait le courage (et l'argent) de renouveler ses entreprises et de reprendre ses intérêts d'avant 1939 dans le domaine de la culture populaire.

Peu de temps après cependant, je pus me convaincre que les efforts faits dans ce domaine allaient même être intensifiés dans beaucoup de pays. Je ne vais pas m'attacher à le prouver; cela me demanderait un exposé trop long. En tout cas, je crois pouvoir assurer que nous nous trouvons au milieu d'un nouveau développement éducatif, développement d'une grande importance pour notre avenir.

Au cours du 18e siècle, la plupart des pays européens ont pu établir un nouveau système d'enseignement élémentaire, rendant obligatoire l'enseignement pour tous les enfants âgés de 7 a 14 ans. De plus, ils introduirent des écoles primaires supérieures comme intermédiaire entre l'école élementaire et l'école secondaire préparant l'élève à l'Université. En outre, un systeme très vaste d'écoles techniques et professionnelles fut créé au cours du 19e siècle. Je peux très bien m'imaginer que les éducateurs qui vivront d'ici une centaine d'années définiront la dernière partie du 20e siècle comme une période où la culture populaire - de manière très diverse - fut créée et où elle influença les anciens modes d'enseignement en y apportant des changements sensibles.

Cela est peut-être vu, je l'avoue, d'un angle trop optimiste, mais ce qui

m'importe par-dessus tout, c'est de souligner l'idée que le développement que nous, animateurs de la culture populaire, observons actuellement, n'équivaut pas à l'arrêt d'un mouvement éducatif, mais à son vrai début. Quelque chose de nouveau va se faire. Dans l'âge de la mécanisation, des loisirs, des masses qu'on appelle parfois "barbares nouveaux", le besoin d'éducation est évident, d'autant plus que la crise de la démocratie a attiré, une fois de plus, notre attention à ce problème.

Je vais essayer de préciser quelques principes fondamentaux de la culture populaire, tels que je les vois.

L'éducation des adultes est une sorte d'éducation non professionnelle. Elle n'a pas pour but de donner une impulsion nouvelle à ses membres ou de leur procurer une position nouvelle. En principe, l'éducation des adultes est une éducation pour ceux qui se sont déjà fait une place dans la vie. Les hommes ne peuvent pas continuellement progresser dans tous les domaines; quelques-uns, pratiquement tous, seront obligés de continuer leur travail comme apprentis, ouvriers, paysans, pêcheurs, employés. Pourquoi n'y aurait-il pas des écoles pour eux aussi? Non pas en tant qu'employés, mais en tant qu'êtres humains.

Ici, nous nous trouvons vraiment en face d'une idée éducative complètement nouvelle, presque révolutionnaire. Il nous faut des écoles également pour ceux qui resteront ce qu'ils sont et là où ils sont.

En outre, la culture populaire doit être absolument volontaire. Les étudiants ne sont pas envoyés à l'Université populaire par leurs parents ni contraints par l'Etat d'y aller. Ils viennent de leur propre chef, ils sont libres de nous quitter; peut-être payent-ils eux-mêmes pour assister à nos cours. Nous ne sommes pas leurs professeurs. Nous sommes égaux les uns aux autres, étudiants et professeurs - adultes rencontrant des adultes. La culture populaire consiste en un échange libre entre hommes égaux.

Pourquoi suit-on la voie de la culture populaire? Il y a beaucoup de réponses à cette question. Mais je me bornerai à en citer deux.

Premièrement: Dans l'âge de la mécanisation, des milliers de gens ne peuvent vivre humainement que dans leurs loisirs. Ce qu'il leur faut en général, ce ne sont pas des connaissances supplémentaires, mais une activité créatrice, le développement des capacités en sommeil en eux, le développement d'eux-mêmes vers plus de personnalité. Ce qui importe pour eux en premier lieu, ce ne sont pas des écoles nouvelles, mais des formes de vie nouvelles, leur donnant l'expérience d'un contenu, d'une valeur de la vie.

Deuxièmement: Dans l'âge de la démocratie où l'on attend de chacun qu'il contribue de façon responsable au développement de la vie sociale et politique, des écoles élémentaires ne suffisent pas - tout simplement parce que les enfants et les jeunes gens ne sont pas assez mûrs pour traiter, de façon intelligente et indépendante, de sujets de ce genre. L'éducation populaire est nécessaire afin de nous faire comprendre la vaste complexité de la société d'aujourd'hui, et de nous ouvrir les yeux à l'égard des valeurs dans le domaine de la littérature, des beaux-arts et de la philosophie de vie.

De nos jours, il y a bien des adultes qui ressentent le besoin d'être initiés à ce monde de valeurs et d'idées. Sans aide, sans une sorte d'école, ils ne sont pas capables d'y pénétrer. Ils ont besoin d'un endroit où ils peuvent rencontrer des hommes et des femmes ayant des intérêts analogues, ainsi que des professeurs qui ne sont pas des êtres inabordables, mais des êtres humains et liés, par des rapports personnels, à leurs matières d'enseignement: poésie, histoire, sociologie, philosophie.

En d'autres termes: les membres de ce groupe ont également besoin de formes de vie nouvelles: non pas d'écoles où on leur enseigne ce qu'ils doivent faire et ce qu'ils doivent penser, mais d'endroits où ils ont la possibilité de se réunir régulièrement et où, de manière plus intense qu'il ne leur est possible à l'extérieur, ils peuvent suivre leurs intérêts et partager leurs expériences les uns avec les autres.

Le mouvement actuel orienté vers la création de clubs et de centres de communauté, d'instituts de récréation ouverts au public le soir, vers la facilitation de l'exercice de "hobbies", correspond au premier groupe mentionné ci-dessus et a, je pense, la même valeur que le mouvement visant à l'établissement de collèges-internats et correspondant au deuxième groupe mentionné ci-dessus.

Pour les uns, ce sont des collèges-internats qui s'imposent, pour les autres ce sont des clubs et des centres de communauté.

La tâche devant laquelle nous nous trouvons - celle de pénétrer dans nos villes industrielles et dans nos villages quelque peu isolés - est immense. Toutes les voies qui y conduisent sont de valeur égale.

Mais, après avoir exposé tout cela, je voudrais, en ma qualité de Danois, terminer cette brève introduction en attirant votre attention sur un trait principal de la culture populaire en Scandinavie. Il y a plus de cent ans que nous avons vu naître chez nous - et peu de temps après aussi dans les autres pays scandinaves - un important mouvement de culture populaire.

Un peu partout dans nos pays, des Universités populaires furent créées. L'animateur de ce mouvement fut un esprit d'une envergure considérable, l'évêque Grundtvig, qui ne semblait vraiment pas être un évêque, mais un ministre ecclésiastique, un grand poète, un historien.... L'idée d'un enseignement ayant pour but le développement social, politique et culturel de même que la formation de bons citoyens fut nettement exposée par Grundtvig lui-même....

Avant d'arriver à la fin de cette introduction, permettez-moi d'exposer une autre idée que je suppose appropriée à cet Institut International de l'Unesco à Hambourg.

Dans la plupart des pays européens, l'école élémentaire a été inspirée et imprégnée par l'esprit national et l'enthousiasme caractéristiques pour le 19e siècle et la première partie du 20e siècle.

La culture populaire est, vue dans son ensemble, le fruit du 20e siècle. En beaucoup de pays on est juste en train de se lancer dans cette entreprise ou, mieux encore, dans cette aventure. Puis-je exprimer l'espoir que la culture populaire, au cours des années de ce siècle qui vont suivre, dépassera de loin son état actuel, et

qu'elle sera imprégnée d'un esprit qui est absolument indispensable aujourd'hui: celui de l'entente réciproque entre les nations et de la disposition à coopérer les uns avec les autres?

Depuis la fin de la guerre, maints contacts entre les spécialistes de la culture populaire dans divers pays ont été établis. A un certain degré, il existe déjà une sorte de fraternité internationale entre les éducateurs des adultes. Cela constitu e une grande promesse pour l'avenir. Nous espérons sincèrement que, pendant quelques années, il sera permis à cet Institut de servir de foyer pour toutes ces tentatives plus ou moins dispersées, et qu'il pourra ainsi contribuer véritablement à la cause de la culture populaire en Europe.